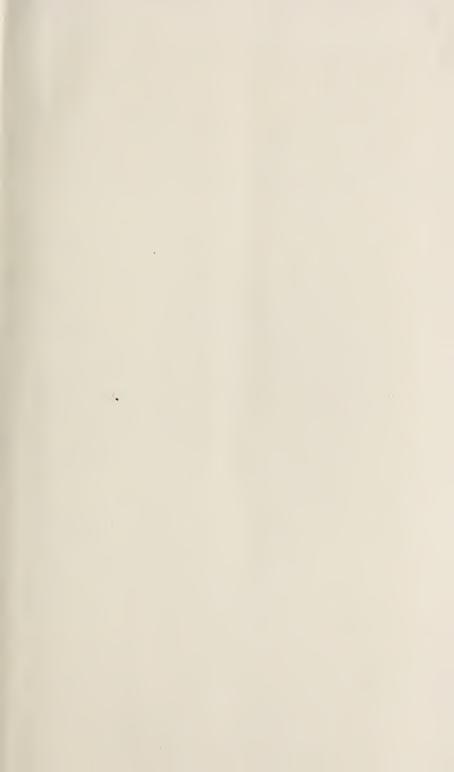


LIBRARY OF PRINCETON

NOV 2 9 1999

THEOLOGICAL SEMINARY



Digitized by the Internet Archive in 2015

English

Presbyterian Messeng

CONTENTS.

The Month	Presbyteries' Proceedings— Presbytery of Lancashire Presbytery of London	Page . 262 . 264 . 265 . 266
Missions-	INTELLIGENCE-	
Report of Home Mission Committee	School Fund Collection	. 266
China	A Boy 'esn	. 266
The Turks and the Bible		. 267
	Notiof a. Books	. 267
Collections and Donations 261	Obitu.vy	. 268

LONDON:

MARLBOROUGH & Co., AVE MARIA

BOARD AND EDUCATION.

OAKFIELD HOUSE SCHOOL, at Birkenhead Park, Cheshire. At this School Young Gentlemen are prepared either for Professional or Commercial pursuits. Parents desirous of obtaining, on moderate terms, a sound and liberal education for their sons, would do well to send for a Prospectus of this School. Rev. Dr. Morgan, English Presbyterian Church, Principal.

EFFIE VERNON; or, LIFE AND ITS LESSONS.

By Julia Addison, Author of "Sister Kate," &c.

In elegant cloth, price 10s. 6d.

"This tale powerfully interests us from its skilful development of character, dramatic vigour, and integrity of aim. The characters are distinct and real. The chief among them not only work out the writer's intentions, but enlist our sympathy for their own sakes. They are not mere abstractions, but beings of like nature with ourselves, doing and suffering. . . It is healthy in tone, good in style. Its strength lies in its accurate portrayal of the conflict which may go on in every human heart, and it deserves to rank among the higher order of fiction."—Dispatch.

"An attempt to blot would probably erase more beauties than defects; so we will rather take the book as it is, and congratulate the authoress upon it as the result of laudable care and study, as well as of great natural powers of thought and description."

—Literary Gazette.

London: E. MARLBOROUGH & Co., 4, Ave Maria Lane.

NEWTON WILSON & CO.'S

PATENT SEWING MACHINES.



THESE Machines are far superior to any other manufact., whether for Family or Manufacturing, are lighter and easier to operate; simpler to ; quieter in action, and less liable to derangement. The range of work performed is greater than any they run, tuck, hem, fell, gather, cord, quilt, braid, embroider, and stitch (without any alteration of Machine) the fluest cambric or the heaviest material. They are the only Machines that will do hem-stitching, and the only Machines that will make their own braid, and stitch it on at the same moment.

In use by Her Majesty the Queen, the Empress of the French, and most of the Nobility and Clergy.

INTERNATIONAL EXHIBITION.

Special Prize awarded for Excellence of Machine; and, in addition, a Special Award (and the only Award of the kind) for excellence of work, in Plain and Ornamental Sewings, as produced by the Machines. Beyond this, twelve Prize Medals and fourteen Honourable Mentions were awarded to Exhibitors using these Machines.

CATALOGUES AND SAMPLES FREE.

Great Central Depot-144, HIGH HOLBORN, LONDON.

Handsome Large Type Volume, lately published, post 8vo, price 6s., cloth.

SERMONS BY THE REV. DAVID C. A. AGNEW, Minister of Wigtown Free Church.

London: James Nisbet & Co., 21, Berners Street, W. Edinburgh: A. Elliot, 15, Princes Street.

ELEGANT SERIES OF BOOKS.

Admirably adapted for Presents, uniformly bound, and beautifully illustrated, price 5s. each.

GRACE HAMILTON'S SCHOOL DAYS. A Companion to "Louis's School Days," and "The Sunshine of Greystone." By the Author of "Amy Wilton," and "Ellen Bury." With Illustrations.

MARION FALCONER; or, Stars in the Darkness. By E. H. W. A brilliant tale, ably written, and abounding in passages of pathos and beauty; admirably adapted for a Present. With engraved title and frontispiece.

BERTRAM NOEL: a Story. By E. J. Max, Author of "Sunshine of Greystone," "Louis's School Days." With Illustrations.

THE SUNSHINE OF GREYSTONE: a Story for the Young. By E. J. May, Author of "Louis's School Days." With Illustrations.

SISTER KATE; or, the Power of Influence: a book for the Daughters of England. By Julia Addison, Author of "Evelyn Lascelles," &c., &c. With engraved title and frontispiece.

This work has just been introduced as a Prize-book into Harrow School.

A Cheap Edition of the above Series may be had in plain cloth (uniform), without Illustrations, at 3s, 6d, each.

E. MARLBOROUGH & Co., AVE MARIA LANE, E.C.

RUPTURES.

BY ROYAL LETTERS PATENT.

WHITE'S MOC-MAIN LEVER TRUSS

Is allowed by upwards of 200 Medical Gentlemen to be the most effective invention in the curative treatment of Hernia. The use of a steel spring, so often hurtful in its effects, is here avoided, a soft bandage being worn round the body, while the requisite resisting power is supplied by the MOC-MAIN PAD and PATENT LEVER, fitting with so much ease and closeness, that it cannot be detected, and may be worn during sleep. A Descriptive Circular may be had, and the Truss (which cannot fail to fit) forwarded by Post, on the circumference of the body, two inches below the hips, being sent to the Manufacturer, Mr. WHITE, 228, PICCADILLY, LONDON.

Price of a Single Truss, 16s., 21s., 26s. 6d., and 31s. 6d. Postage, 1s.

, Double ditto, 31s. 6d., 42s., and 52s. 6d. Ditto, 1s. 8d. Ditto, 1s. 10d.

Post Office Orders to be made payable to John White, Post Office, Piccadilly.

NEW PATENT

ELASTIC STOCKINGS, KNEE CAPS, &c.,

For Varicose Veins and all cases of Weakness and Swelling of the Legs, Sprains, &c. They are porous, light in texture, and inexpensive, and are drawn on like an ordinary Stocking. Price 4s. 6d., 7s. 6d., 10s., and 16s. each. Postage, 6d.

Manufacturer, JOHN WHITE, 228, Piccadilly, London.





" Exceedingly Excellent for Food."-Vide Jurors' Report, Class 3, Sec. A.

MAIZENA



Received TWO PRIZE MEDALS at the late Exhibition, being the ONLY awards gained by ANY article of its kind.

Prepared according to the directions given, MAIZENA may be made into the most delicious Puddings, Custards, Blancmanges, and many other dainty dishes; effecting a wonderful saving in eggs, isinglass, &c.

Our first physicians highly recommend it as the BEST, lightest, most digestible, most palatable, and most nutritious food for

invalids and children.

MAIZENA is used by the Royal Family, as also in our first Clubs, Hotels, &c.
MAIZENA is sold by all Grocers, Chemists, &c. Price no more than inferior
preparations of Maize, none of which were even noticed by the Jurors in their Report.

IF THIS SHOULD MEET THE EYE of any one troubled with Wind in the Stomach, Indigestion, or Biliousness, take PAGE WOODCOCK'S WIND PILLS. Ten years of success have proved them of sterling merit. Of all Medicine-venders, at 1s. $1\frac{1}{2}$ d. and 2s. 9d.; or free by post for 14 and 33 stamps, from PAGE D. WOODCOCK, Chemist, Lincoln.

GLENFIELD PATENT STARCH,

AWARDED THE PRIZE MEDAL, 1862;

Being a confirmation by some of the most eminent scientific men of the age, of the apperior qualities of this

WORLD-RENOWNED STARCH.

Sold in Packets at ½d., 1d., 2d., 4d., and 8d. each, by all respectable Grocers, Chandlers, Oilmen, &c.

WOTHERSPOON & Co., Glasgow and London.

THE ENGLISH

PRESBYTERIAN MESSENGER.

AUGUST.

THE MONTH.

Since our last issue the supreme judicatories of several Presbyterian Churches have held their annual meetings. The Assembly of the Church in Ireland, the Synod of the Canadian Church, and the Assemblies of the old and new school Presbyterians in America, have all met, transacted their

business, and dispersed.

Before the Assembly at Belfast, Dr. Cooke, the retiring Moderator, preached the opening sermon with all his wonted power and eloquence. Dr. Killen, the well-known author of "The Ancient Church," having been unanimously elected to the chair, then proceeded, amidst great applause, to deliver a suitable and stirring address. Many subjects of interest occupied the attention of the Assembly, and were handled in a way which confirms the growing impression that the Presbyterian Church in Ireland is one of the most enlightened and active Churches in Christendom. But the subject of most interest to us was the appearance and reception of the deputation which was commissioned by our own Synod to the Assembly. The deputation, or rather that part of it which managed to cross the Channel, consisted of the Revs. Dr. Hamilton, and George Lewis, and Leone Levi, Esq., LL.D.; and for the satisfaction of our readers we may say that the appearance it made was all that could be desired, and that the reception it met with was of the most enthusiastic kind. Dr. Hamilton was unusually happy and effective, his speech abounding with lively turns of thought and expression. Thanks were duly tendered to our Irish brethren for their late munificent gift to our Home Mission, and the response which was elicited awakens the belief that future help, when needed, will not be withheld. It should be our aim, by the faithful prosecution of our own special work in this country, to show that we are not unworthy of sympathy and aid, and to strengthen the ties which now hind so closely together the two Churches.

Union is the order of the day. The age of separations is past. Men have more important things to occupy their attention than the hair-splitting controversies which in former times assumed an importance that they did not merit, and, by the passions which they excited, hid from view what was paramount and common. The training of the last half-century has dispersed in some measure the mists that were thus created, and we are beginning to be amazed and ashamed at the heritage of confusion and strife which time has brought down to us. The lens which circumstances put into the hands of our fathers, and which magnified molehills into mountains, is losing its power, and things are assuming their natural proportions. The bed of Procrustes, fashioned and fondled by man—never given by God—has grown into disfavour. Common beliefs and practices are found to be vastly more attractive, as well as fundamental, than existing differences; and as to dwell

on differences is to widen them, to dwell on the unities is to strengthen them. The Reformed Church—the Church of Calvin and Knox, and Baxter and Howe—is now repenting of its past sin, and seeking how it may repair the breaches which that sin has made. The post of honour in this noble work unquestionably belongs to the distant colonies of Great Britain. In Australia, New Zealand, and Canada, the Presbyterian or Calvinistic Churches have boldly leaped the barriers which separated them, and shaken hands over a formal as well as spiritual union. Nor has the example been lost. infection soon spread to the mother-country, and stirred up the Churches there to similar longings and efforts; and now, as its latest achievement, we have to record that the question of union has been earnestly taken up by the large and powerful Presbyterian Churches of the Northern States of America. At the recent meetings of the old and new school Assemblies the subject was not only allowed to be raised, but entered into with a spirit which leads us to hope that before long the unhappy rent which took place in the American Church within the memory of the present generation will be effectually healed. Deputations, appointed for the express purpose of promoting union, were enthusiastically heard; expressions of mutual esteem and confidence were freely indulged in, and, by means of the telegraphic wire, communicated from one Assembly to the other; and the wisest and best in each Church avowed their belief that there was no sufficient reason, in connection with doctrine, government, or worship, for continued separation. We know of few more affecting scenes in history than that which these Assemblies presented during the consideration of this subject. Many of the older members, as they recalled past conflicts, and listened to fervent declarations of present amity, and anticipated future union, in vain strove to curb the tide of emotion which surged in their hearts and overpowered them even to tears. We cannot think that this world-wide movement towards union, among the branches of the Reformed Church, is destined to pass away without producing great results.

We have to report a new phase or development of the union idea at home. The conduct of the Free and United Presbyterian Churches, in omitting to invite the Church in England to take part in their conferences on union, has naturally created much astonishment and some irritation. Why should we be refused a place and a part in negotiations for a union in which we have as real and large an interest as any other Church? should we, who were so active in the preliminary stages of the movement, be shut out or ignored so soon as formal action is taken? The United Presbyterian Committee did, we believe, suggest the propriety of admitting to their consultations commissioners from England; but their suggestion was met by the reply, that difficulties stood in the way. What difficulties? We should like to know them. They may exist, though we be ignorant of them; but surely it is due to this Church that difficulties which are so serious as to prevent even negotiation should be clearly and fully stated. If simple conference between the Scottish Churches and our own be impracticable or inexpedient, what are the prospects of union? The United Committee was guilty of a blunder and a wrong in entering upon its work before it had obtained a representation from the English branch of the Presbyterian Church, or given satisfactory reasons for acting alone; and such is the feeling which has been excited here, that the blunder and the wrong must be righted before the union can be contemplated as formerly. From our account of the proceedings of Presbyteries on a subsequent page it will be seen that three Presbyteries have had the subject before them, and that two have been led to give deliverances upon it. These deliverances evince equal

soreness at the treatment to which we have been subjected, though they differ materially as to the action which they recommend. The Presbytery of Lancashire, on a motion by Dr. Munro, urges the calling of a pro re nata meeting of Synod, for the purpose of rectifying the false position in which we have been placed, and of securing, if possible, a share in the negotiations of the Scottish committees. The Presbytery of London is opposed to any action being taken till next ordinary of Synod, not because its resentment is less strong, but because it believes this to be a more dignified way of showing it. Presbytery of Northumberland, in appointing its members of commission, seized upon the occasion for giving an expression of feeling and opinion similar to that of the London Presbytery, only more significant of its intended course of action on the general question of union. The motion of Mr. Huie, though it seems not to have been carried, served its purpose as an index and outlet of opinion, Lancashire would rectify the mistake: London and Northumberland would let it stand, carrying their resentment beyond words, into action. The truth is, this unhappy difference has developed what we may call the prime difficulty in the way of union so far as we are concerned. Dr. Munro advocates the amalgamation of all the Churches in Great Britain; and with all sincerity we say that his position is consistent with his known predilections and past public career, his line of argument intelligible, and his judgment in this, as in all other matters, of the highest value. But there are others who, from a different training or a different experience, have formed an opposite opinion as to what are the real necessities of the Church, and therefore as to what should be the nature of the proposed union. These demand a separate organization for England, and before incorporation with our United Presbyterian brethren, insist upon a disjunction between the English and Scottish branches of the United Presbyterian Church. Many are the arguments which may be advanced on either side, but our space will not allow us to state them; nor do we feel inclined at this stage to give a verdict on their merits. In a future Number we shall return to the subject. Meanwhile, the attention of the Church should be fixed calmly and earnestly upon the point we have marked. Shall we become part of a British Church, or shall we retain our independent jurisdiction? Which position will be most promotive of our growth and usefulness in this country? These are the questions which must be answered before union of any kind can be determined That we are right in our indication of the chief obstacle to union, was made very evident at a recent meeting in London of the office-bearers belonging to the English and United Presbyterian Churches. All went on harmoniously till the idea of a British Church was mooted, when it was found that the United Presbyterians were to a man for the larger union, while the English Presbyterians were to a man for the smaller union; that the one section wished to retain their connection with Scotland, while the other wished to retain their separate existence. And further, that much confusion of thought exists on the subject we have evidence in the reception which our valued contemporary The Weekly Review has given to the speech of Dr. Munro, at Manchester. For some time past that paper has been advocating, with all its characteristic ardour, a British or Imperial union, and even holding up the present constitution of the United Presbyterian Church as a model to be observed and followed in the effecting of the grand amalgamation; but from some unknown cause, and to the astonishment of Dr. Munro and many others, no doubt, it has suddenly found out that "if the Church is to grow in England, it must be English," and that it agrees "with Mr. Dunlop, that the English Presbyterian Church ought to

exercise jurisdiction to the south of the Tweed." We blame no man for changing his opinion, but surely when we find such a guide of opinion as our contemporary adopting two opposite sides of an important question within a few weeks, we must regard it as indicative of an unsettled state of opinion on that question. It is high time that the whole matter were brought before the Church, and thoroughly sifted, and that all our members were beginning to prepare themselves for that decision which seems likely, before long, to be forced upon them. We should, therefore, have been pleased had Dr. Munro's motion received the approbation of the entire Church. We should like to see our representatives sitting in the Scottish Conferences, not with the view of committing us to any particular course of action, but with the view of obtaining light for our guidance through a delicate and critical business. We have been asked, over and over again, what has become of our own committee on union? That committee was active enough when its activity could lead to no practical result; but now, when it might do something effective, and when the eyes of the Church are turned to it in hope, not unmingled with anxiety, it seems to have vanished altogether from the scene. Would an advertisement in The Weekly Review elicit the knowledge of its whereabouts? The action of Dr. Munro and the Lancashire Presbytery is sufficiently justified by the supineness, or it may be collapse, of this once zealous committee.

The Rev. Carstairs Douglas and Dr. Maxwell have departed for China. A valedictory meeting of a most interesting character was held on the 2nd of July in Mr. Ballantyne's Church, London. The Rev. Dr. Tidman, Secretary of the London Missionary Society, the Revs. Dr. Hamilton, J. Roberts, W. Ballantyne, and W. Chalmers, took part in the service. The two missionaries delivered suitable addresses, which were listened to with great attention by a deeply affected audience; and at the close of the meeting all present had an opportunity of giving them a parting shake of the hand. They are gone! Their faces are now towards China, the land of their adoption and the scene of their future labours. Our readers will join us in the prayer, "May God go with them, preserving them from the dangers of the voyage, and making them 'burning and shining lights' among the far-off heathen." Earnestly did they plead for the prayers of Christ's people at home. Let our prayers follow them and their fellow-labourers. Money may support a mission staff, but it is only prayer that will secure the blessing, without which all machineries are in vain. We obtained from Mr. Douglas a promise that he would remember the Messenger, and from time to time send home such accounts of China, its people, and its missions, as would be interesting and instructive to its readers.

We cannot pass from the subject of Missions without alluding to the sad tidings which have recently come from Madagascar. Hardly had we finished reading the accounts of the imposing coronation of Radama, and of the liberal policy which the young king had inaugurated, when we were startled and horror-struck by the intelligence that he and all his ministers had been put to death. How inscrutable are the ways of God! How uncertain are the hopes of men! Great apprehension was felt at first for the lives of the Christian missionaries and the cause of Christian truth, but these were soon removed. The new régime is favourable to Mr. Ellis and his brethren, and desirous of pursuing an enlightened and liberal policy. It is believed that there are now a greater chance of security and a clearer field for missionary operations than there have been at any former time. Rumours have been floating about to the effect that Mr. Ellis

is about to be made a bishop of the Church of England; but we feel assured,

along with others, that they are without foundation.

The friends of the Church Building and Debt Extinction Fund must be elated by the marvellous success of Dr. Hamilton at Liverpool. To raise between five and six thousand pounds—nearly the fourth of the whole sum required—in one place, and within a week, was surely a great feat. If Manchester and London prove as liberal, there will be little left for the rest of the country to do. In any case all fears concerning the accomplishment of his mission must now be banished from the mind of Dr. Hamilton, as they certainly are from the minds of others. The next meeting of Synod will see us in the possession of a fund which will enable us not only to sweep off all existing debts, but to set up our Ebenezer

in many needy localities. Dr. Candlish has at last appeared on his defence. In a sensible, high-toned, and well-written letter, he endeavours to assure his friends and silence his detractors. He still holds the Balmoral inscription to be insulting to the word of God and to the Christian feeling of Scotland, and expresses a hope that her Majesty may see good to replace it by one less suggestive of Broad Church proclivities. He insists upon his right to utter his opinion upon that or any other public action without being subjected to the obnoxious charge of disloyalty or fanaticism. With much of what he says we heartily sympathize. He has been foully abused by men who were too glad to get an opportunity of shooting out their venom at one of Scotland's best sons. Yet we submit that he has said nothing to remove the very general impression that he exhibited a lack of taste and judgment, both in the time and in the manner of his attack upon the apocryphal inscription. It is said that Lord Barcaple, one of the Lords of Session, is about to leave the ranks of the Free Church in consequence of what he considers to be Dr. Candlish's outrage, and the acquiescence of the General Assembly in that outrage. We do not know the antecedents of Lord Barcaple. He may be an able judge, but he is the last man on whose judgment we should willingly depend either body or estate. We can only account for his conduct by supposing that he was on the look-out for some plausible excuse under cover of which he might do what he had long before determined or wished to do. The loss of such men is a benefit to any Church or society. Lord Barcaple, before his resolution and the grounds of it were known, lived in a quiet and honourable obscurity; but now by one sudden act he has acquired a wide-spread, but unenviable notoriety. If he wished to leave the Free Church and attach himself to another, could he not have done it without assigning any reason, if he had been so disposed? The world required no reason from him. He was not of so much importauce as that his leaving one communion for another without a sufficient cause would set society in a blaze.

THE RELATION OF THE CHURCH TO THE POOR.*

God, in the dispensation of his grace, has been pleased to reveal himself as a most bountiful alms-giver to needy souls; and the great object for which his Church was instituted is to make him known to the world in this his true character, and his only begotten Son as the bread and water

^{*} Abridged from the Princeton Review.

of spiritual life, and the righteousness of Christ as the covering for

spiritual nakedness.

Throughout the Scriptures of the Old and New Testaments, poverty in a natural sense, want, necessity, and helplessness, with respect to earthly things, are treated as chosen images, divinely consecrated symbols of spiritual destitution; and we might expect from the intimate connection which subsists between spiritual things and their natural or Scripturally authorized images, that the Church of God, in all ages of the world, would sustain a peculiar relation to "the poor among men, and him that hath no helper." On examination this anticipation will be fully verified.

Under the old dispensation a great body of positive commands and ordinances was laid down, by which the theocratic people, *i.e.*, the Church, was to be governed in guarding the rights and in providing both for the spiritual and temporal wants of the poor. While the provision for temporal destitution was ample and sure, the forms under which it was dispensed, directed the minds of those relieved at once to God himself, as the peculiar patron

and benefactor of the destitute and afflicted.

This idea of a peculiar relation between God and his poor was a part of the inheritance of the New Testament Church, by which it was taken up, developed, and more fully realized. This might be made to appear in a great number of particulars in the life and teachings of her great Head, and of his first chosen disciples, as also in the constitution of the Church, and in her first and most glorious triumphs. We can only

glance at some of them.

I. Our Lord himself "was born in a low condition," and his infancy and childhood were passed in the midst of poverty, and his youth (according to a probable tradition) in working at the trade of a carpenter. Among the poor he spent the most of his time, and his chief miracles were wrought for their benefit. He sought to comfort them under their sorrows and trials by the assurance that their poverty and destitution had no tendency to alienate from them their covenant God, but were a reason for his peculiar interest in their welfare.

The public ministry of Christ appears to have been opened by a discourse on a text in Isaiah, which exhibited in the most striking manner the special relation which the coming Messiah should bear to the poor. (See Luke iv.

16 - 22.

Some time after this when the Baptist sent two of his disciples to Jesus to ask him whether he was indeed the long-expected Messiah, or they should look for another (see Luke vii. 19—23), he seems to give the fact that his Gospel did actually reach the poor as the crowning good, without which even his miracles might appear to be incomplete evidence that he was the true Messiah and Saviour that should come into the world as foretold by the prophets. But as if fully conscious that such condescension to the lowest and most degraded of the people was not expected, but would surely give offence to the carnal pride of the higher classes, he adds a blessing upon all who should not be scandalised by it.

The Messiah's special relation to the poor gave form to one of his three great temptations in the wilderness, in which the tempter evidently aimed to seduce him from the course of procedure which it marked out for him, to ally himself for the accomplishment of his purposes with wealth and political power. (See Luke iv. 5—8.) But he resisted the temptation, and

remained constant to his true character as revealed in prophecy.*

^{*} Illustrative of the same idea are the following passages: — Matt. xxi. 5, Matt. xxv. 34-46.

Hence the common people heard him gladly, and for a long time protected him from the machinations of the rich and powerful, by whom almost universally he was rejected, hated, and persecuted, and who when they "sought to lay hands on him." were restrained because "they feared the

people."

II. The twelve apostles were chosen by their Master from the same class of society to which he belonged, and so could readily appreciate the instructions they received with respect to the relation which the Church (of which they were to be the foundation, Jesus himself being the chief corner-stone) must bear to the poor. By the watchful care of Divine Providence, an occasion soon occurred to lead them to place provision for the poor upon a permanent and responsible footing in the first church which they organized, by the institution with solemn fasting and prayer of a separate office for that sole purpose. (See Acts vi. 1—6.)

It is not a little remarkable that inasmuch as Paul had not been a personal companion of the Lord, and hence might not be so deeply imbued with his ideas of the peculiar relation which the Church must bear to the poor as the others were, they deemed it necessary, when he claimed to be added to their number, to give him a special charge upon that one point alone. (See

Galatians ii. 9, 10.)

Accordingly this idea is prominent in his Epistles, especially in those to the Church at Corinth, then one of the richest cities in the Roman Empire. He enjoined in all the churches which he founded that collections be made on the first day of every week for this object. The writers of the other Epistles are no less full and clear. (See in St. James's Circular Letter

to all Christian churches of the world, James ii. 5.)

This idea that the poor and suffering were a sort of legacy or inheritance to the Church, over which she must watch with peculiar tenderness and care, penetrated so deeply into the Christian mind, that it continued to exercise a great influence even in the midst of general decline and apostacy. After the rise of the Papacy and during the middle ages, the rule which applied to the dioceses and monasteries was, that their revenues should be divided into four equal parts; one for the bishop and his family, another for the clergy, a third for the repair of churches, and the fourth for the poor. However the fact may be explained, it is undeniable that the great problem of modern society, that of provision for the poor—a problem for which our political economists find no better solution than prohibition of marriage—did not arise until the Church had given up the care of the poor to the State, a transfer, which by an eminent Protestant author has been characterized as a greater revolution than that of the Norman Conquest.

III. But the most significant fact with respect to the peculiar relation which the Church was intended to bear to the poor is found in her Divine constitution itself. For the Church is the body of Christ, i.e., the organ of his manifestation of himself, and the instrument of his operations for the salvation of his people. In the degree in which he is formed, embodied, and exhibited in her with fidelity to the traits of his character, and in the degree in which her organization affords him suitable instrumentalities for his work, as the Saviour of sinners, does she exercise power over the hearts of the children of men for their salvation. Moreover, the salvation of the people of Christ includes three subordinate aims, and requires that the organization of the Church should provide three corresponding instrumentalities. These aims are represented, and these instrumentalities are provided in the three offices which he has instituted,

viz., the ministry of the word, the eldership, and the diaconate.

1. The great object and work of the Christian ministry is the preaching of the Gospel. It was of such importance that it could not be left to the care of the whole members indiscriminately. Hence a separate office was instituted, and the work committed to a class of official persons, ordained and consecrated to it, and who must be held responsible for its performance.

2. In the ruling elder-hip is embodied what is commonly regarded as the second immediate object for which the Church was organized; namely, the maintenance of government, order, and purity in the Christian community. The institution of a distinct office for this object signifies its importance and

sacredness, and secures its attainment.

3. The third specific object is the care of the poor, and this is embodied and exhibited in the diaconate. What has been said of the other two offices, applies, mutatis mutandis, equally to this. It was intended to manifest the grace and compassion of the Lord for the poor in their destitution and suffering; to exhibit the peculiar relation of himself and his Church to them as a class; to give prominence, and dignity, and sacredness to their cause; to secure that systematic and adequate provision be made for them by his Church; by the supply of their temporal necessities to gain their confidence, and win their hearts to him as able and willing to supply all their spiritual wants; to hold him up before the world as a most bountiful alms-giver of

spiritual life and blessing.

Though these three offices and the objects for which they were instituted are all essential to the true idea of the Church, it does not follow that they are all of equal importance. The office of the ministry for the preaching of the Gospel is certainly of paramount importance, inasmuch as upon it the very existence of the Church depends. It might, indeed, be inferred from the fact that because the functions of the ruling eldership are purely spiritual while those of the diaconate are partly temporal, the former is of greater importance than the latter, but this inference is not a necessary one, for the reason that the spiritual object of the care of the poor, which is attained by supplying their temporal wants, may be quite as important as government and discipline in the Church. And when we remember that Christ gave it as the crowning evidence of his Messiahship that his Gospel did reach the poor; when we remember that the organization of the diaconate preceded in the order of time that of the eldership; that the Spirit caused a full record of the institution of the former, but not of the latter, to be made for the instruction and guidance of the Church; and that the number of persons, with their qualifications, of the first diaconate, was fully equal to any possible demands of the eldership: from these facts, and from the peculiar relation of the Church to the poor, already established, it seems more natural to infer that the office instituted in the Church to symbolize this relation and to provide for their wants, is, in its relative importance, second to no other, except that for the preaching of the Gospel.

If now the views here given of the Church's relation to the poor be correct, it follows from them that one of the strongest proofs the Church can give that she is truly Christ's, constituted and living after his mind, fulfilling his will, and accomplishing her high mission, must be found in the fact that she reaches the poor with her Gospel, provides for their spiritual wants, attracts and wins their affections to herself, and makes known to them the saving grace and compassion of their Saviour. Wherever, from any cause whatever, she is not able to say, with a large and full significance, "The poor have the Gospel preached unto them," she has lost that evidence of her being the true Church, without which it would seem that all the other proofs which our

Lord gave of his Messialiship were incomplete, if not inconclusive.

A brief glance, from this point of view, at the history and present condition of the Church, may serve to indicate that her power to convince the world of her Divine mission has risen or declined with the strength or weakness of this evidence.

And first, at the time of the Saviour's advent, we know that the Church had sunk into terrible declension, not to say total apostacy; and that at the same time the poor and lower classes of society had become generally alienated from the existing institutions of religion. Among the Jewish people everything tended to make the profession of religion honourable and fashionable. And the Church tended to exhibit the faith once delivered to the saints in forms more and more warped to please the carnal tastes of the rich, the cultivated, and the powerful; in forms less and less adapted to satisfy the spiritual wants of the illiterate, the poor, and the socially degraded. lower classes became alienated more and more from the Church and her ordinances, and thus falling further into irreligion and immorality, the opprobrious epithet of sinners came to be applied to all who were depressed and degraded in a social sense. "This people who knoweth not the law are cursed." "Thou wast altogether born in sin, and dost thou teach us?" This perverted relation of the Church to the poor explains, in part, our Lord's marked severity to the scribes and Pharisees, as also that extraordinary pains which he exhibited on all occasions to make his Gospel reach the common people, and to lead back to his fold the outcasts of Israel.

Such Pharisaism, belonging as it does to the depravity of human nature, tends to reproduce itself wherever circumstances furnish occasion and opportunity. In the primitive Church these did not exist. The profession of the Christian religion was neither honourable nor fashionable, but brought on the Church's early converts the contempt of the higher classes, and the most violent persecution. Hence, during the first ages, the Church was enabled to furnish to the world the most convincing proof of her Divine mission, in that her Gospel did reach the poor and miserable with a fulness and strength which probably she has never since equalled. But after the tide of success which gave a Christian emperor to the throne of the Cæsars, the profession of the Christian religion became honourable and fashionable, the administration of ordinances and rites began to adapt themselves to the carnal tastes of the governing classes, and the issue was the Romish hierarchy and system. Rome has indeed retained the poor, but not under the influence of the religion of Christ; and this by influences precisely similar to those of heathenism and of Pagan superstition and idolatry.

In Protestant England of the present day, the masses of the people, especially in the large cities, have become alienated, by like causes in the Establishment, from the ordinances of religion and from Christianity itself to a degree truly appalling. This alarming state of things has called forth a vast missionary system for London and other centres of population, under which a very significant re-action is going on, from which heart-cheering hopes are derived. Meanwhile, from the fact that Christianity does not reach the masses, it is argued by sceptics that it is not adapted to their intellectual and spiritual wants.

In America, our system of defraying the expenses of the Church by renting the pews, or by annual subscriptions, is furnishing an occasion for precisely similar results. The result is, that a class who can pay are sought for our churches, rather than the poor, who are thus turned out of their Father's house. And a further consequence is, that the preaching of the Gospel tends to adapt itself more and more to the intellectual and æsthetic tastes of the former, instead of being simple, direct, unctuous.

What remedy is there for this great evil existing in the churches? The true and adequate remedy cannot come from any other source than the great Head of the Church interposing on behalf of his beloved poor. He, therefore, is to be sought unto for direction, with fasting and humiliation, strong crying and tears. Meanwhile, the following measures, however inadequate, may exert a beneficial influence in the right direction.

1. Let the money raised by each congregation and by the whole Church for the poor, together with the number of communicants receiving aid, be reported on yearly to the General Assembly. This would keep the relation of the Church to the poor before the minds of the people of God, and awaken

them to the vital interests of this question.

2. The preaching of the Gospel, the worship of the sanctuary, and the services of all social meetings, should be adapted in a special manner to the capacities of the illiterate, the ignorant, and the feeble-minded. What is meant is not something of lower or more vulgar character, nor something easier to do, but rather something more elevated and of harder attainment than now prevails. The words, images, allusions, and whole style of expression in the pulpit should be that of common life, not that of a scientific treatise; doctrine should not be unfolded as if the end were gained when the idea is developed, but should be applied directly to men's spiritual wants, to their need of forgiveness of sin, peace with God, direction for the guidance of life, consolation in affliction, succour in temptation, and hope of immor-

tality.

3. The diaconate must be restored in all our congregations to that position, influence, and efficiency which belong to it by our constitution and strict conformity to the model of the Church at Jerusalem requires. It could not be otherwise than that the poor should fall away, when the office ordained of God to watch over them ceased to exist, or became a dead letter. To the deacons in each of our congregations, the cause of the poor, not merely in its membership, but also in its neighbourhood, should be solemnly committed, as the preaching of the Gospel is committed to the ministry, and the government of the congregation to the ruling eldership. They should see as their special responsibility, that the Church, as such, embodies and exhibits that compassion and tenderness, that peculiar relation of her Divine Head, to the poor, in virtue of which "the common people heard him gladly," and the Gospel did reach them with saving power.

4. But, in fine, we are persuaded that all other measures of reform must fail to reach the cause of this evil, and fail to restore the Scriptural relation of the Church to the poor, whilst the expenses of our congregations continue to be provided for exclusively by the system of renting the pews. Whatever be the measures taken herein,* they should not offer the Gospel to the poor only for a sum of money which they are unable to pay, or gather them into churches by themselves, a method this which would subvert the Christian idea of the worshipping assembly, the rich and poor meeting together; and would involve the Church, like the religious system of the Brahmins, in exasperating and perpetuating class distinctions in society, which her graci-

ous Head lost no opportunity to mitigate and heal.

* The writer in the Princeton Review suggests with approval a General Sustentation Fund for at least a partial support of the ministry, like that of the Free Church of Scotland. He also recommends, as another plan, the endowment of the churches to at least half the amount of their expenditures, and that, where let, the pew rents should be low and equal in the spirit of James ii. 3, &c.

EARLY BASILICAN CHURCHES.

THE early Basilican churches of Rome are interesting to us, inasmuch as they present the original type of building adopted by the Christians in the west of Europe, when, the hand of persecution being stayed in the reign of the Emperor Constantine, they were enabled to make public profession of their faith, and observe their ordinances in peace and security. On the conversion of Constantine, no longer in fear of being hunted down, nor compelled to worship in holes and caves of the earth, they came forward in great numbers to profess their belief. Even at that early period an hierarchical taint seems to have crept into their Church government, evidently the commencement of the deviations from apostolic simplicity that were to result in the corruptions and errors of the Romish Church. The office of ruling presbyter, or bishop, had begun to be invested with undue importance and increased power, and in the reign of Constantine these bishops alone constituted a supreme body for administering the affairs of the Church, to the exclusion of the non-preaching elders. One important feature, however, of the primitive and Scriptural form of Church government, was not abolished; that was the right of the faithful to appoint their spiritual directors. And it is a fact worthy of notice that at the time we speak of, the authority of this hierarchy was acknowledged to be founded on their election to office by the people.

One of the prime necessities of the Church in their emancipated condition was the possession of suitable buildings for conducting their worship and administering their affairs in; and pending the erection of new buildings, a process that was necessarily slow from their then poverty, the existing Basilicas were appropriated, and being found to be well adapted to meet their requirements, became the model on which, for a considerable period, new churches

were erected.

It will be desirable briefly to describe these Basilicas. They were used for the administration of justice and public business, and consisted of a large hall divided lengthwise into a long and wide central space, and one or more side divisions of less width. At the further end of the central nave was a semicircular recess or apse; in this was a raised platform, and in the centre of the platform was an elevated seat for the presiding magistrate. An altar, used for offering preliminary and concluding sacrifices, was placed in front of the platform.

These Basilicas exactly suited the wants of the Church. The spacious central nave held the body of the worshippers, and the bishop and elders occupied the raised platform in the apse, and the altar in front of the apse was replaced by the communion table. It is singular that we find a very similar arrangement existing at this day in Scotland in the disposition of the elders'

pew and the communion table about the pulpit.

An important feature in the heathen Basilicas was an open forecourt or atrium, surrounded by a colonnade. This was retained in the Basilican churches, and formed the entrance. In the centre of this court, a basin or fountain of water was placed, as an emblem of purity, in which the congregation washed their hands before entering the church itself. The rite of baptism appears also to have been administered in this portion of the building; and it was further appropriated to penitents and converts who were not sufficiently advanced to participate in the whole of the ordinances, and whose admission was limited to the hearing of the Scriptures and the sermon.

In the interior of the church, the only other division that existed in

addition to that which marked the place of the bishops and presbyters, and which was termed the bema, or sanctuary, was the separation of the sexes—the men having one portion of the building assigned them, and the women another.

This primitive state of affairs did not long continue. The security and patronage enjoyed by the Church, and the increasing importance of her officers, seem to have had the effect of developing the elements of corruption which only smouldered during the period of persecution. And this tendency to decline was further encouraged by errors introduced from the East, then the seat of formalism and ceremony. The early simplicity was discarded, and worship began to be a thing of form and show. Moreover, the clergy began to discover that a peculiar sanctity attached to themselves in virtue of their office—a sanctity that demanded a complete separation from the laity. In fact, Christianity was beginning to be absorbed into ritualism.

These changes of course necessitated corresponding alterations in the internal disposition of their churches. The apse, and eventually the whole of the sanctuary, was railed off, and the laity completely excluded from it. Then a large portion of the central nave, immediately in front of the apse, was enclosed in like manner, and appropriated to the inferior clergy and choristers. This was termed the choir; and on either side of this enclosure a pulpit or ambone was erected, from which the gospel and epistle were read. The enclosing railings, both to chancel and choir, were considerately kept low, so that if the congregation might not profane them by intruding on their precincts, they, at any rate, had the privilege of seeing what was going on.

We must not neglect to notice than many of the early Basilican churches were erected over the tombs of martyrs who had perished during the times of persecution, and whose remains had been buried in the subterranean churches then used. These spots were looked upon as sacred from that

cause, and were preferred as the sites for their new churches.

It would be interesting, had we space and time, to trace the gradual alterations which resulted in the arrangement and form now presented in such perfection in many of our cathedrals. We may, at least, indicate the

correspondence of the leading features in each case.

In course of time the choir came to occupy the whole of the original nave; and the open atrium, or forecourt, was roofed in, and became absorbed into the church, constituting what is now known as the nave. The chancel still retained its original position, and was appropriated exclusively to the use of the higher clergy, and the celebration of the corrupt form of the Lord's Supper—the Mass.

Generally speaking, the baptistry in front of the atrium was replaced by a font at the western entrance, but in Germany many of the old Romanesque cathedrals present more of the original form, having at the west end a baptistry, in form like another apsidal chancel. In Worms Cathedral this arrangement is very complete, the east and west ends terminating in simi-

lar apses.

The fountain in the atrium for the washing of hands became in time the

holy water basin found in all Roman Catholic churches.

The early practice of building churches over the tombs of martyrs was imitated in many places by the erection of a sepulchral chapel underneath the choir, but accessible in common with it from the nave.

Of the style of decoration employed in the early Basilicas, we cannot say much at present. It consisted, at first, of little more than columns of different orders and sizes, and of various materials, taken at random from the

deserted heathen temples, and used in the new churches with very little discrimination or taste. The increasing love of pomp and ceremony, however, soon demanded and originated a very elaborate and, in course of time, artistic, style of decoration, which at first was simply ornament, but eventually became highly symbolic in character.

YOUNG MEN'S SOCIETIES.*

The soul of man is wonderfully endowed. As you pass along the streets of the crowded city, let your attention fix itself upon any unit among the multitudes you meet. Take one who outwardly has nothing to attract attention. He is perhaps little in stature, weak, timid, in appearance contemptible; yet he is an object infinitely more worthy of study, and better fitted to excite feelings of wonder and admiration, than the grandest scenes and deepest mysteries of inanimate nature. Witness his movements. See those smiles of recognition which he gives to passing friends. Study them. Nature can offer nothing like them in all her wide realm save on the human face. No unmeaning movements of the muscles are they. They are full of expression. They beam forth on the beholder, thought, feeling, intelligence. They reflect the soul within. A single smile may express feelings too numerous to count, too intricate too analyze, and too deep to fathom.

But draw nearer. Listen to those sounds which fall from his lips as he converses with his neighbour. He is giving audible expression to his inward thoughts, and thereby conveying these thoughts into the mind of another. Every sound he utters has a meaning. He is advancing opinions, pronouncing judgments, or, it may be, discussing the quality of actions. The subjects of his discourse may be drawn from the myriad objects around him, from lands at the other side of the globe, or even from distant worlds that bespangle the skies. He reveals a power that can penetrate space, and intelligently scrutinize its countless wonders; a second power, that can investigate the higher laws and objects of the moral and spiritual world; a third power, that can store up safely for future use all the fruits of intellectual and moral research; a fourth power, that can turn over and examine these fruits and arrange and classify them, and by making inductions, discovering new principles and laws which lie at their base, and viewing them in every variety of order and aspect, increase them illimitably; and a fifth power, that enables him to draw at will from his storehouse, and share its contents with others, without diminishing his stock by one jot or tittle.

The substance of all this is that man is an intelligent creature, endowed with powers of acquiring knowledge, of retaining knowledge, of applying knowledge, and of diffusing knowledge. And the conclusion which we draw from it may be expressed in the words of the wise king of Israel,

"That the soul be without knowledge it is not good."

These powers have not been given without a purpose. They are not the result of blind chance, but the gift of that All-wise Being who does nothing in vain, and whose every forth-putting of power seeks the accomplishment of an adequate object. Look abroad upon nature in all its variety of forms

^{*} The following is the substance of an inaugural address delivered by the Rev. William Dinwiddie, LL.B., at the opening of the Young Men's Society in connection with the Caledonian Road Presbyterian Church, London,

and minuteness of parts, and you will find nothing which does not exist for some purpose, and which is not specially adapted for the purpose designed. Sydney Smith, with more wit than reverence, once asked, what was the use of a certain bird whose only known characteristics were that it roamed over South America and barked like a dog. There were none present who could say with the authority of exact knowledge what its use was, but there were none who doubted that it had a use. The analogy of nature taught them that it was only ignorance that hid its use from view. In a certain district in North America a bird called the pea-jay was once very common. But from its supposed partiality to the pea, the cultivators of the soil determined to destroy it. A crusade was set on foot and maintained with great vigour and success, and in a short time the obnoxious bird disappeared altogether. And with what result? The next harvest season showed a blighted crop of peas, and then it was discovered, though too late, that the poor jay instead of being an enemy had been the best friend of that favourite vegetable; that it had fluttered among the pea-stalks not to rifle them of their precious load, but to deliver them from the destructive labours of a small grub, which now multiplied so fast and toiled so effectively, as to deprive the whole district of its wonted produce. Such disastrous experiences aid science in teaching us that beneficent ends were contemplated in the creation of all existing things. Take the little flower that adorns the meadow and modestly blushes as it slowly unfolds itself to the gaze of the sun. You observe the long and delicate gossamer threads which spring out of its bosom and bend gracefully before the playful air. You see them covered with a diamond dust which glitters in the sunlight, and whose particles are rudely carried away from the painted cup by every breath of wind. You may be ignorant of the use of these things, but science will inform you that they are essential to the nourishment and propagation of the flower; that every filament, petal, or tube, has a work to do, and is necessary to its full development. Or take up that queer-looking insect you see crawling on the floor. It seems all legs and arms, without any use or beauty. But appeal to the naturalist, and with the aid of his microscope, he will present it to you all glorious in beauty and symmetry; he will show you that every one of its curious parts contributes to its life and comfort, and further, that the creature which you have been accustomed to turn away from with disgust, or trample under your feet, exercises an important function in the great economy of nature. Or lastly, look at the human body, the most perfect piece of Divine mechanism with which we are acquainted, and which is truly described as being "fearfully and wonderfully made." Has it not been already discovered that every part of it, even the most intricate and obscure, has some specific function to discharge, and that all its members, "fitly joined together," contribute to the health and vigour of the whole?

By such observations as these we find a law of specific utility running through the whole of nature. Everything in God's universe, from the blade of grass to the oak of centuries, from the pebble to the huge mountain, from the insect that glitters in the sunbeam to lordly man—everything was designed by the Maker to accomplish ends proportionate to the powers with which he has endowed it. Shall we then exempt the soul of man from the power of this universal law? While the whole of nature goes its daily round and pursues its ceaseless toils in sublime harmony under its imperious dictate, shall we allow man of all God's creatures to throw off at pleasure its benign rule, to desecrate the august temple of his own nature, and to waste his incomparable powers in undignified sloth, or in the pursuance of base

and ignoble ends? We cannot if we would. This natural law encircles him in its folds. The constitution of things renders him amenable to its power. If adequate results are expected and obtained from the lower orders of being, much greater right has the infinite Creator to claim and expect them from intelligent man. Should man, therefore, not produce these results; should he not diligently and worthily use the endowments which distinguish him, it is manifest that it cannot "be good." He fulfils not the end of his being. He is a useless part of creation. Nay, situated as he is, he is worse than useless—positively and wofully injurious. He breaks the harmony of the universe. He works incalculable injury to himself and others, and casts dishonour on the Being who made him.

On this general ground, which really includes all others, every man is bound to give such exercise and enlargement to his natural gifts as may

be consistent with his means and opportunities.

Now I look upon Young Men's Societies, when efficiently worked, as affording an invaluable machinery for the equipping and training of the mind, and for the imparting of a suitable dignity and worth to the daily life. I say when efficiently worked; for no institution, however admirable its principles and objects and complete its organization, can be successful unless its principles be vigorously asserted and its organization be fairly and fully worked. Imagine a palace that is noble in its proportions and peerless in beauty, but uninhabited; so long as it is thus empty it is for all practical purposes useless, and will soon be shorn of its beauty and crumble into ruins. So also may it be with an institution. It may embody a noble spirit, contemplate great ends, and present a perfect machinery; but unless it be suitably tenanted and cared for; unless its spirit be fully entered into and carried out; unless active and competent intelligence be at the helm, it will linger through a miserable existence and come to an ignominious death. Many a lofty theory has thus failed—failed from its very loftiness, from its superiority to the instrumentality used to give it practical effect. Many a nobly conceived institution has from the same cause not only disappointed its sanguine authors, but produced the most mischievous results. Assuming, then, that your Society will receive fair play at the hands of its members, the following advantages will spring from it:-

I. It will present unusual facilities of acquiring information. From week to week subjects of varied and important interest will engage your attention: subjects relating to science, literature, and art; and to the social, political, moral, and religious condition of man. Now some scientific brother will invite you to take with him an aerial flight, higher than ever Glaisher may hope to carry his balloon, among the astral glories of the firmament; or to descend with him into the bowels of the earth, there to study the geological map with its serried strata and pre-Adamite history; or to pass with him into one of the many departments of that universal life which pervades the world. Now you will be occupied with the natural features of this country or continent, or the cause and effects of that physical phenomenon, or the social and moral condition of this or that portion of the human race. Now biography will solicit your notice: the records of men who by their industry, genius, or worth, or all combined, have raised themselves to positions of eminence and left behind them deep "footprints on the sands of time:" or history, the panorama of the mighty past, the great teacher that holds up to view the sins and follies as well as virtues of our ancestors in the light of their plain and inevitable consequences, uncovering, as it were, the secret and silent workings of the Divine government, the causes of the rise and fall of nations, and

matchless lessons to all kings, and governments, and peoples, and souls, that are willing to read and think, and that are humble enough to be guided by a hoary experience. And now the great problems of religion as they bear upon man's temporal and spiritual welfare will demand your solemn consideration; and let me hope, too, in some measure, the *exercises* of religion, that divine renovator of the world, that basis of all prosperity and hope, that crowning blessing of the great God.

Such being the varied and inexhaustible range of knowledge from which you may gather the materials of study, and, at will, cull the sweetest flowers and pluck the ripest fruits, no more need be said to convince you that a society whose object is to explore the region of knowledge, will supply the means of storing the mind with useful information, with important facts of the past and present, and with ever-living and life-giving truths. But, in addition to this, the very constitution of such a society renders the acquisition of knowledge both interesting and comparatively easy. It renders it interesting by the social element which it introduces: the union and communion of minds in any given pursuit always shedding around it a charm which it would not otherwise possess; and it renders it easy by engaging many different minds in one common study. A powerful testimony in favour of this we find in the many literary, scientific, and educational societies which exist in all parts of the world, from the Royal Societies of London and the Institute of France, down to the Village Club, the Mechanics' Institution, and the Young Men's Society. This is the age of associations. Men combine for all conceivable purposes. The "Joint-Stock" principle is no longer confined to banks, but enters into almost all the concerns of life. And the results of this varied combination, especially under a "limited liability" Act—for all good things may be abused—have been such as to prove its natural fitness, and to establish it as an ever-growing power in the world. May the intellectual ever keep pace with the material, and the moral and spiritual with the intellectual, in this as in every other respect. Our societies for the promotion of art and science, and particularly for the spread of the religion of Jesus, in addition to their direct results, oppose a salutary check to the influence of association for the prosecution of what is more materialistic and therefore less elevating and humanizing.

II. It will afford the means not only of acquiring information, but of invigorating and expanding the mind. These, though bearing an important relation to each other, are two very different things. You may heap up facts without end, and obtain a smattering of every kind of knowledge, and yet in the process effect but little improvement on the powers and capabilities of the mind. You may burden without strengthening, fill without enlarging, adorn without enriching. The distinction here drawn may be seen by contrasting two words which are commonly used as equivalents—the words instruction and education. Instruction is made up of two Latin words signifying to build upon, to raise up stone upon stone, or fact upon fact. Education is also derived from two Latin words, but of different meanings. They signify to draw out, to expand, to develop. Apply these words to the mind, and instruction will refer to the acquiring of knowledge, the putting in from without; while education will refer to the drawing out of what is within; that is, to the exercising and strengthening of the mental faculties. From this it is obvious that however important instruction may be, education is still more important. The one is the end, the other the mean or instrument; and if the instrument be honestly and intelligently used, it cannot fail to accomplish the end. But it does often fail, and generally from the simple fact that these two things, instead of being distinguished, are identified. How

often do we hear it remarked of children that they learn fast enough, but do not understand what they learn. Like parrots, they acquire rapidly, but like that of parrots, their knowledge is a simple effort of the memory, and consequently a mystery and burden to their understandings. instructed but not educated. Nor is this mistake confined to boyhood or any age. Great care is always needed, otherwise the benefit which you derive from your learning will be very inadequate to its extent, or to the labour expended on its acquisition. In studying history, for example, you may store your memories with all its principal names, and dates, and facts, and yet withal remain very ignorant of history. You may know that there was a great reformation in the sixteenth century, and be able to tell the names of the chief characters that figure in it, the places and dates of its most remarkable scenes and events, the countries into which it spread, and yet have but a feeble apprehension of that brilliant epoch. To have a true knowledge of this or any other event of history, you must know it in the light of its causes, of the principles involved, of the effects produced. You must be able to trace the hidden springs which set and kept it in motion, to estimate the characters of the actors, and the motives which urged them, and to discover the elements in society which operated favourably or unfavourably. In fine, you must bring all your faculties to bear upon it, uniting its separate incidents into one harmonious whole, tracing the relation between cause and effect, and diving deep below the surface of bare fact and visible action. Nothing true or great of any subject can be had without concentrated study, while, on the other hand, such study produces a most beneficial reflex influence on the mind, not only delighting it by true views and enlarged ideas, but sharpening its powers and giving it increased facility and confidence in their use. What cause must we assign for that prodigious gulf which separates a Paul, a Plato, a Shakspeare, or a Newton, from the savage who haunts the prairie, or the clownish peasant who still ploughs our fields?—Cultivation. In these we see the height to which man may soar; in those the depth in which he may contentedly crawl. Growth, enlargement, power, then, should be the immediate end of all study. If this end be not attained, knowledge may be an ornament that shows well in a drawing-room, but it will give no elevation or utility to

Now your Society is well adapted to educate as well as to instruct. By its essays, its discussions, the rubbing of mind against mind, your powers of perception, reflection, comparison, and construction, as well as your moral sympathies, will be brought into active play. "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend." Or just as certain bodies by friction have their electricity disturbed and drawn forth, so the mind by the quick play of intellectual friction has its slumbering powers excited, exercised, and proportionately strengthened. Give good heed to this matter. Read that you may understand, write that you may think, converse or discuss that you may eliminate ideas and invigorate your powers. An able writer asks, "What is the hardest task in the world?" He answers, "To think:" and he is not far off the mark. But just because it is the hardest task, it is one of the best and most profitable. It is wonderful how much writing and speaking there may be without any real thinking; how many effusions from the press, the platform, and the pulpit, exercise little more than the lungs or the digits. Learn to think, learn to think; and when you have once obtained this key of the Temple of Truth, it will open to you treasures which will repay you a hundredfold for whatever labour it may have cost you to secure it.

III. It will enable you to cultivate the power of communicating knowledge. This is an important advantage. The ability to impart to others what we

know ourselves is necessary before our knowledge can be put to any And what, after all, is the value of knowledge apart from its use? Some of our most learned men have been rendered almost useless by defective powers of expression. They have had facility in amassing learning, but no skill in diffusing it, and thus the benefit of their studies has been almost wholly lost. Such scholars have been happily called "dungeons of learning." Their knowledge is great, but it is confined in a dungeon, and cannot be got at, and is therefore, to all intents and purposes, as if it were not. A certain Dr. Kippis may be taken as an illustration of this imprisoned knowledge. He was remarkable for his erudition, yet so slow were his intellectual movements, and so futile his efforts to make known or apply what he knew, that Robert Hall was tempted to say of him, that "he had laid so many books at the top of his head that his brains could not move." It is not probable that any of you will ever acquire the learning of those to whom I refer. But remember there are little as well as big dungeons. Be neither the one nor the other. Be rather well-ordered magazines, having your knowledge carefully and systematically arranged, ready for every emergency that may arise, and accessible when needed either in the pigmy contests, the harmless reviews of your society, or in the more real and earnest warfare of life. Lord Bacon says that "reading makes a full man, speaking a ready man, and writing an accurate man." Nothing could be more truly or forcibly expressed; but, you will observe, while each of these affirmations is good and true, all three-reading, writing, and speaking-are necessary to make a cultivated man and a useful man. Now I know no better arena than that afforded by a society like yours for both goose-quill and lingual practice. You have it in your power, by simply following the course which it marks out, not only to store up the results of reading, but to acquire facility and beauty of expression both by pen and tongue. Nowadays it would seem that the ready and accurate man is much better equipped to advance himself and to influence others than the merely full man; and, therefore, while warning you against shallow fluency, or pert ignorance, I would urge you to bestow much care and labour in acquiring the readiness and accuracy which speaking and writing give.

IV. It will enable you to extend your usefulness. After what has been already said, this point needs only to be mentioned. That the wellinformed and well-disciplined mind is in a position to be more useful than the ignorant and stupid one, is clear to the simplest. Was George Stephenson the miner at all to be compared with George Stephenson the world-renowned engineer? Suppose that he had remained a humble and unknown pitman till the day of his death, how much the world would have lost! The more knowledge you gain, the more power you acquire and the more good you may do. The intelligent man is ready to take, in his own sphere, an active and useful part in all the great questions and movements that arise from time to time in connection with politics, commerce, science, morals, and religion; while the ignorant can only look on, wondering what all the "pother" is about, even when the "pother" is affecting his most vital interests. The one in all circumstances has the power, if he have the will, to exert an influence for good; the other, if he exerts not a bad influence, exerts none at all. The great social machine while depending in some measure on the one, would go on as well, if not better, without the other. Use your advantages then with a specific view to the extension of your usefulness. There are Young Men's

Societies which aim at one and the same time both to equip their members for usefulness and to lead them into paths of usefulness; which, while saying to them, "Prepare to be useful," take them by the hand, and say further, "Here is a way in which you may be useful." One especially will be suggested to your minds by these remarks-that connected with the Regent's Square congregation—a society which has trained many deacons and some elders, rendered effective aid to not a few Christian enterprises, scattered its influence like good seed into many lands, and led many a young man into a course of usefulness which astonishes himself and blesses others-and all without diminishing in any degree the vigour and interest with which its ordinary work is carried on. Why should not this Society aim at the same blessed results? To be useful is the great end of life—the truest way to benefit ourselves and to glorify God. How different is the language of the Inspired Book, "None of us liveth to himself, and no man dieth to himself," from that of a certain ancient sage, whose only memorial is, "Uni vive tibi, nam moviere tibi"-Live to thyself alone, for thou shalt die to thyself. The one is the expression of Divine benevolence, the other of human selfishness. We, however, are Christians, and to say that is to declare our subjection to the law which speaketh in this wise, "Bear ye one another's burdens," and which will be fully vindicated when the Master comes and calls us to the reckoning of the judgment-seat.

MISSIONS.

(To be continued.)

[We regret that we have been obliged at the last moment to postpone the insertion of an article on "Ancient and Modern Infidelity" till next month.]

Missions.

REPORT OF HOME MISSION COMMITTEE, 1863.

measure of glory, they trust, has redounded to the Church's Divine Head.

embraced in their work, it may be convenient for your Committee to report on inappropriate. them distinctly; referring, in the first instance, to those operations which relate to the planting of new churches; and then to those which aim at supplementing the stipend in the weaker congregations of the Church.

I. THEIR MISSIONARY OR CHURCH EXTENSION WORK.

It will be remembered by the Synod that in last year's report it was stated that six

It is gratifying to your Committee to be | ing the addition of four others. These are able to report favourably regarding their Swansea, St. Helens, Tottenham (London), operations during the past year. The Church's "cords" have been somewhat lengthened, her "stakes" have been congregation; whilst, in regard to all the siderably strengthened; and so some others, there are not wanting elements of gregation; whilst, in regard to all the others, there are not wanting elements of promise that they may become important additions to the strength of the Presbyterian As there are two distinct departments Church in England. A few words in detail regarding each of them may not be

Swansea. - That the Synod may have a correct idea of the importance of this field of operations, your Committee cannot do better than insert the report regarding it, sent to them by Dr. Julius Wood, of Dumfries, who has recently laboured there for five Sabbaths. He writes in these terms :-

"That there is room for a Presbyterian congregation in Swansea does not seem to admit of a doubt, and there appears every reason to think that the present is a new spheres of labour had been undertaken favourable opportunity for establishing such during the preceding year. This year your a congregation. The town of Swansea Committee have the satisfaction of report- contains a population of about 43,000

souls; and within a radius of five miles the population amounts, it is believed, to nearly 60,000; and the population is rapidly increasing. There are many Scotchmen in Swansea and the neighbourhood, all of whom were brought up Presbyterians, and most of them seem to retain a warm affection for the Presbyterian form of worship, and the doctrines of the Confession of Faith and Shorter Catechism. Numbers of these have shown a hearty interest in the movement. There are other parties also, besides the Scotchmen, who, though they do not see their way at present to join the Presbyterian congregation, are giving it their best wishes, and in sundry

instances something more. "A number of gentlemen have formed themselves into a committee to take charge of this movement. They have received a grant from the English Presbyterian Church, through their Home Mission Committee, and they provide all additional sums necessary for maintaining ordinances. They have secured a most excellent site for a church, Sabbath schools, and a manse, and they think they see their way to offering a very fair stipend to a minister. At one time, and as stated in the circular which they have issued, they thought of erecting church, schools, and manse at once, at an estimated cost of about £5,000, and not beginning to build till they had got the money. They seem now disposed to proceed with the crection of the church in the first instance, as soon as they have the funds for that, believing that the most important step to the success of Presbyterianism in Swansea would be to have a comfortable church, an organized congregation, and a minister settled over them in the Lord. About £1,600 have been subscribed already, payable partly by instalments spread over five years.

"In this state of matters there seems to be a very encouraging prospect of success and usefulness for Presbyterianism in Swansea, through God's blessing, on what I trust will not be wanting—namely, patient, prayerful, persevering effort by the local parties, and kindly interest and encouragement by the English Presbyterian

Church.

(Signed) "JAMES JULIUS WOOD,
"Minister of the Free Church of
Scotland, Dumfries."

To this most satisfactory statement by Dr. Wood, your Committeehave simply to add, that Swansea has hitherto been a preaching station under charge of the Presbytery of Lancashire. A memorial, however, from the brethren there is now to be presented to your reverend Court,

praying that they may be organized into a

stated charge of the Church.

St. Helens.—This is a populous and rapidly-progressing town in Lancashire. Its manufacturing industry has attracted a very considerable number of Presbyterians from Scotland and Ireland; and some of these have for a length of time been anxious to have a Presbyterian Church established among them. On the 5th of April, services were commenced by the Rev. R. Lundie, in the Town Hall, a commodious and suitable room; and the attendance then and subsequently was such as to give your Committee much encouragement. They shall gladly extend to the movement their fostering care; and when the population of the town is considered, combined with the dearth of divine ordinances, and the number of Presbyterian residents, they cherish the hope that a congregation of some strength will ere long be formed.

Tottenham is an important suburb of London, situated to the north-east, and distant from the city some five or six miles. Its population is rapidly increasing, as the tendency of the times is for men whose business is in the city to live in these suburbs or neighbouring villages, which can now so conveniently be reached by rail. There are numbers of Presbyterian and other families who have thus settled in Tottenham, and are anxious to have ordinances in connection with your Church. The London Presbytery has responded favourably to their desires; and a short time ago a preaching station was opened under its auspices. The people are full of hope and earnestness; and though, in the first instance, they may require some aid from your Mission Fund, yet it is not doubted that there will speedily be formed there a congregation that will be selfsustaining and independent.

Worcester.—The population of Worcester is upwards of 30,000. Amongst these there are ascertained to be nearly 400 Presbyterian residents, who have no opportunity of worshipping according to their conscientious convictions. Numbers of them have felt this deeply; and recently a public meeting was held for the purpose of taking steps towards the formation of a Presbyterian Church. The Rev. Dr. M'Kenzie, of Birmingham, and the Rev. J. Macpherson, of Cheltenham, were present to give their counsel and advice, and the result was the unanimous adoption of a memorial to the London Presbytery, praying for a supply of ordinances. memorial was tavourably entertained; and on last Lord's day the station was opened

by the Rev. Dr. Lorimer.

Your Committee feel that they have reason to congratulate the Synod on the steady progress that is thus being made in | the ejection of upwards of 2,000 ministers the important work of Church extension. They are far, indeed, from saying that as much is being done as might be; for they are persuaded that, with many doors, wide and effectual, opened before the Church in England, if the men and the means were only at her disposal, she might enter in, and make her principles and polity known in almost all the large towns of the country. Still with the limited means heretofore available, a proportionate work has been going forward, and your Committee rejoice to think that your cause is steadily progressing, every successive year showing some new fields occupied, and the Gospel, through the channel of your Scriptural polity, brought home to some localities that before were longing for the precious boon.

Whilst dealing with this department of their work, your Committee feel that they are called on to give special prominence to the valuable aid they have received during the past year from the Free Church of Scotland and the Presbyterian Church in Ireland. The Free Church Assembly appointed a committee to co-operate with your Home Mission Committee in the prosecution of their work, and especially to procure ministers of position and experience to come and help your cause in England by labouring, each a month, in some one of your Church extension charges. The corresponding member of that committee has been the Rev. Peter Hope, of Wamphray, and to him your Committee and this Synod are greatly indebted for the pains and the patience with which he has laboured in your behalf. Through his instrumentality the services of the following gentlemen have been obtained :- The Rev. Mr. Cobban, of Braemar; Rev. Mr. Purvis, of Maxwelton; Rev. Mr. Rodgers, of Coldstream; Rev. Mr. Murray, of Auchincairn; Rev. Dr. Wood, of Dumfries; Rev. Mr. Gailey, of Annan; and Rev. Mr. Paterson, of Tranent. Each of these esteemed brothren has preached and laboured for a month in some one of your new charges. Their services have been highly appreciated, and to them the grateful acknowledgments of the Church are due.

The General Assembly of the Irish Presbyterian Church also responded most cordially to the appeal of your deputation. A committee for co-operation had previously been appointed, with Rev. Dr. Dill and Rev. John Dodd as its able convener and secretary. Not only was that committee continued, but a special deliverance was given by the Assembly to this effect: -"That all the ministers be instructed, on

from the Church of England by the Act of Uniformity, to call attention to the principles for which they had suffered, their fidelity to conscience, and the importance of maintaining, especially at this time, the testimony which they were privileged to bear, and to aid the Presbyterian Church in England in the noble work in which that Church is engaged; and that a special collection be taken up on the said day for that purpose." Your Committee, on being apprised of this generous deliverance, sent over a deputation, consisting of the Rev. G. J. C. Duncan, J. C. Paterson, J. Alexander, and the Convener, to visit the principal towns in Ireland, acknowledge the kindly sympathy of the Irish Church, give information regarding the work in England, and otherwise co-operate with the brethren there in the advancement of your cause. That deputation can testify to the very cordial reception given to them in all the towns visited. And when the Bi-centenary day came, the Assembly's instruction was carried out; a large amount of information was diffused over the Church regarding the work in England, and a collection taken amounting to the very generous sum of £700, in aid of your cause. The mode in which this sum should be expended, as agreed upon by your Committee and the Assembly's committee, jointly, was this that grants made to new charges be drawn in equal proportions from your Mission Fund and the Assembly's collection. And your Committee, acting on this arrangement, have already expended £200 of the Irish Fund, to the great advantage of those Church extension charges that have recently been undertaken. Your Committee feel strongly that this Church is laid under a debt of gratitude to the Assembly in Ireland for the deep interest they have taken in her work, and for the substantial aid they have thus given her toward the efficient carrying of it forward; and they doubt not that the Synod will take occasion to express, in some suitable form, its sense of the obligation under which the Church is thus laid.

II. THEIR SUPPLEMENTAL WORK.

As the name indicates, the object of this department of your Committee's labours is to supplement the stipends in the smaller congregations of the Church, so that their ministers may be enabled to live with some measure of the comfort and respectability befitting their position. It was their privilege to report last year, that, so far as they knew, there was then no minister of the Church in the receipt of a smaller income than £100 per annum. But, whilst the 24th of August, the Bicentenary of this is an improvement on the state of mat258 MISSIONS.

ters in the past, it is by no means all that they desire to attain. They are strongly of opinion that one of the most important objects at which the Church should aim at the present time, is to secure a minimum stipend of £150 for the ministry. A smaller income than this is by no means adequate to preserve any minister from those pecuniary fears and anxieties that tend so much to hinder his usefulness and embitter his life.

Impressed with this conviction, your Committee have adopted two expedients, during the year, for raising the standard of ministerial support. The one was the gratuitous circulation throughout your congregations of 20,000 copies of Dr. Guthrie's closing address to the Free Church Assembly. They cannot conceive how that admirable address could be read by the members of the Church without producing a salutary effect. And the other was the renewal of Home Mission deputations to the various Presbyteries and congregations of the Church. The congregations in the following Presbyteries have been visited, namely: Northumberland, Newcastle, Berwick, and Birmingham; Cumberland and Lineashire have been partly visited; but London, owing to special circumstances, has not yet received the deputation. Your Committee are indebted to the following ministers and elders who took part in this work: Revs. Messrs. Alexander, Dinwiddie, Duncan, Johnston, Lundie, J. Paterson, J. C. Paterson, P. Thompson, and Messrs. Robb, Halliday, and other elders. deputations had a two-fold object in view. In dealing with the aid-giving congregations, their object was to stimulate them to increased liberality, so that funds might be forthcoming wherewith to elevate the general standard of ministerial stipend over the Church. In dealing with the aidreceiving congregations, they laboured to provoke them to greater efforts, so that they might avail themselves, to as large an extent as possible, of the bonus of one-half more that is offered to all congregations whose stipends do not amount to £150. And your Committee have the satisfaction of reporting that the labours of the deputations have not been, by any means, in vain. The season for the fruit has scarcely yet come. But resolutions and promises of amendment have been liberally made. And even already reports have reached your Committee from several congregations, whose stipends ranged previously from £100 to £120, that henceforth they are determined on securing for their ministers a minimum stipend of £150 per annum. They are persuaded, that if the managers in the respective congregations will only avail themselves of the stimulus that has thus been given,

set the requisite machinery a-going, and keep it at work, the practical issues in the future will be very palpable and very precious. As to the general results of such visitation, one of the deputations sums up as follows:—"The deputation report as results: 1. Great satisfaction to themselves; greatly increased knowledge of, and love to, their dear brethren in the eldership and deaconship. 2. Great good to the congregations; each of them having expressed this in the most earnest and 3. Great good to their cordial terms. beloved brethren in the ministry, who felt the visit good, in the way of stirring up their zeal, and strengthening their hands in the work of the Lord. 4. Great good to the Church, consolidating and binding the membership together, and to the Church as a whole; to the schemes; and to the Home Mission in particular."

In closing their report, your Committee regret that they are obliged to speak unfavourably as to the state of the funds.

They commenced this year with a balance in hand of £589 15s. 7d., and they closed it with a balance of only £263 10s., showing that the expenditure has exceeded the income by the sum of £326 5s. 7d. festly, this state of matters is very unsatisfactory. And they would earnestly appeal to the congregations of the Church to rescue them from a position that would speedily become most embarrassing. They must confess that they see no hope of any material and permanent improvement in the state of the fund, except in the general formation of Congregational Associations in its behalf. And they would again strongly urge this plan on the consideration of the Church. In the meantime, however, may they not appeal with some measure of confidence to the congregations generally for increased collections, and to individual members for donations in behalf of the two-fold important work in which they are engaged? If their desire to see £150 as the minimum stipend in the Church is to be realised; and if the new stations and congregations already planted are to be maintained-not to speak of any additional Church extension-their funds must be largely increased.

CHINA.

Extracts from Letters of Mr. Swanson to Mr. Douglas.

Amoy, 24th April, 1863.

ANHAI—COMMUNION—CHURCH DISCI-PLINE—DISCOURAGEMENT.

"Since my last communication Mr. Burns and I have together visited Anhai. While there I dispensed the

Communion. Two members formerly suspended were re-admitted to the Communion; and I am very sorry to add we had to exercise church discipline in the case of other two.

"I often wish you were here; for with this constant moving about, and so much work still left undone, I do at

times begin to feel discouraged."

MR. COWIE AND THE CHINESE LAN-GUAGE.

"Mr. Cowie is getting on exceedingly well with the language, and I have no doubt that in a short time he will take his place in public work."

ANHAI CHAPEL REPAIRED.

"You will be glad to hear that the Anhai Chapel is once more being repaired; and this time the dividing wall between the two houses has been removed. When completed, the two houses will make a very good chapel."

PERSECUTIONS AT KHI-BOEY.

"On our return [to Amoy from Anhai] I found the persecuted brethren from Khi-boey waiting here. They had not succeeded in getting any interview with the mandarin, and so have come to Amoy. The Pechuia Church has hitherto been ministering to their necessities, and now the three churches of Amoy have come forward to help them. Their case is a very sad one, indeed, and as yet we see no sign of a speedy hope of redress."

Amoy, 9th May.

FURTHER NEWS FROM KHI-BOEY-CONSULAR INTERFERENCE.

"The Khi-boey matter does not seem to approach any nearer to a The British Consul has completion. sent a letter to the Tau-tai of Changchew, written in a firm and decided tone, specially pointing to the fact that the persecution at Khi-boey is in open and direct violation of the treaty. gives the Tau-tai one month from the date of his letter to arrange the matter, after which time, if no decided action is taken, the Consul means to lay the whole matter before the high authorities at Pekin. May the Lord grant that any action taken may be for the more effectual opening of the whole district to the spread of the Gospel.

"The Khi-boey brethren are still at Pechuia, unable to return to their other person.

village. We learn that those still in the village who are interested in the Gospel are still firm and consistent."

MEDICINE AND THE GOSPEL.

"Dr. Carnegie and I have been at Chang-chew. Mr. Burns was there before us, and so was the hospital assistant, Lam-san. The doctor was busied two days in seeing patients, one day at the chapel of the London Mission, and the other day at our own. These were noble opportunities for preaching. The church at Changchew seems in a healthy and lively condition."

We make the following extracts from a letter of Mr. Smith's to Mr. H. M. Matheson, dated—

Tat-hau-po, 23rd May, 1863.

THE GOOD SEED BEARING FRUIT.

"Since my last letter to you, *eleven adults and two children have been baptized at Yam-chau. Of the adults, six are males, five females. Of these women, three belong to villages distant from Yam-chau three, seven, and twelve miles respectively."

A NEW STATION-CHHIN-CHHUNG.

"A new place of worship has been opened at Chhin-chhung, a village two or three miles from Yam-chau. Two women belonging to it have been baptized, others have been bitterly persecuted for the worship of God, but have not yet been received. The rent of this station is to be paid by the native church. One of our assistants, Khai-lin, is in charge of it."

SCHOOLS.

"At Yam-chau a school has been built and opened, and has on the roll nearly thirty names, with an average attendance of about twenty. This seems to us a decided success and matter for thankfulness. We have not succeeded in getting a school in Tat-hau-po this year."

A BARREN DISTRICT—APPEAL FOR PRAYER.

"I would desire to lay before the Committee the sad barrenness of the Swatow and Tat-hau-po districts hitherto, the need that there is of a

* It does not seem quite plain whether all these are additional converts, or whether some of them, have been already reported in writing to some other person.

260 MISSIONS.

region, Swatow and Tat-hau-po be specially remembered, for they are parched and dry. We have had encouragement in some degree to keep us from fainting; but there has yet been no general awakening, nor any movement in any village in this neighbourhood. Our need is great, but it is such as God only can supply. Would that the case of our Mission were matter of earnest prayer and holy wrestling with God on the part of his believing people at home."

OBSERVATIONS ON THE ABOVE BY MR. CARSTAIRS DOUGLAS.

It will be observed that Mr. Smith speaks of a very marked difference in the state of the work in the two parts of the region occupied by our Swatow Mission. The towns of Swatow and Tat-hau-po, with the villages in their immediate neighbourhood, have yielded very small returns in proportion to the great amount of the good seed which has been sown there. On the other hand, Yam-chau has now a numerous and rapidly-increasing native church, and the work of the Lord has spread from it to some of the surrounding villages. It is very interesting to observe that the work is spreading most extensively just in that direction which tends to connect the Swatow Mission with the Amoy Mission, while at the same time the farthest outpost of the Amoy Mission is in the direction towards Swatow; and at that outpost, namely Khi-boey, the great Master builder seems to be laying the foundations of his Church deep and firm, amidst very trying persecution. From Khi-boey we have no intelligence by this last mail. But surely God's praying people will remember the sorely tried converts there with very urgent prayer.

THE TURKS AND THE BIBLE.

COPY of a letter from the Rev. William Charteris, dated

Corfu, 1st July, 1863.

"Dear Madam,-I ought to have replied to your kind letter before this, in which you gave me an account of your

time of spiritual quickening and re- quarterly meeting; but in the summer vival; and I would beg that while we of Corfu feel too much inclined to thanksgiving and prayer be unceas- put off epistolary writing or any work ingly offered for Yam-chau and that the least extra to that which we must do. Last week, and two days of this, I have felt it my duty to devote as much of my time as I possibly could in showing attention and brotherly kindness to the Rev. A. Thomson, agent of the British and Foreign Bible Society, and a former college friend. This attention I was able all the more freely to give because I had engaged him to preach for me last Sabbath morning, which he did from Galatians vi. 7, 8. Mr. Thomson gave us a powerful extempore sermon, which I felt it to be a privilege to hear after so long hearing only myself. Such visits are pleasant and profitable. It brushes one up to meet with a man of such a mind as Mr. Thomson possesses. As fire answers to flint, so does the countenance of a man to his friend.

> "The Rev. Mr. Cleale and myself both thought that it might tend to advance the cause of Christ to arrange that a meeting should be held last Monday evening in the Garrison School-room, in which I preach, in order to afford Mr. Thomson an opportunity of showing what progress the Gospel is making in the East, and especially among the Turks. From both our pulpits intimation was given, and I am glad to inform you that I do not remember to have seen a more interesting and refreshing as-sembly in Corfu. The area was well filled with officers and their ladies and children, as well as by many of the respectable civilians. The soldiers and non-commissioned officers occupied the side galleries to the number of 300. Mr. Thomson spoke fully an hour, giving us many interesting details of the progress made among the Greek, Armenian, Syrian, and Arabic populations; but to him the Turks, so long not taken into account at all, were by far the most interesting objects of missionary enterprise, and at the present moment they offer a more successful field than any other. Having told us what has been done and is still doing at Constantinople, he gave us a brief sketch of his tour all round by Bucharest, in which he remained a month, superintending a translation of the Scriptures into the language of the province; thence to Belgrade, in which he spent a fortnight; thence through Bosnia, Servia, and Herzegovina to Scutari, in the

north of Albania. The Turks more than any others. Pashas purchased for their own use, and gave both public and private orders that Mr. Thomson should be well attended to wherever he might go. He was permitted to open out his wares close to the military stations, and to talk freely to all of every creed about the 'truth as At Scutari a large numit is in Jesus.' ber of Turkish officers listened to him with much attention for some time. One of them then said, 'Well, we admit the truth of the Scriptures; we venerate them; we kiss them. We regard with great veneration the patriarchs and all the prophets, and especially Jesus. Why, then, do you not venerate Mahomet? Then they listened again with patience, when Mr. Thomson explained how he could not rank Mahomet with the others, and especially with Jesus. They candidly admitted some of the defects of their system, and pointed to one officer who had become almost a Protestant by studying the Scriptures. Mr. Thomson met with opposition from the Roman Catholics only: theirs is a very natural opposition. At Scutari there are many Italians, some of them refugees who have been scorched by Romish fires; these were almost all eager to have the word of God. Here Mr. Thomson's supply of books failed him; he could have sold them all at one town in Bosnia, but reserved a part for other places. He thinks he could have sold three times over the number of Scriptures in the Turkish language if he had been able to carry them with him. Is not this very wonderful? Yet in this state of the Turkish mind we see one good result of a great evil, war—the late Crimean war. The Turks were by that war compelled to regard a part of Christendom as friendly to them: they

Throughout his were brought into contact with Prowhole route he was able to sell the testants whose worship they rejoiced to Holy Scriptures to Bulgarians, Wallachians, Slaves, Greeks, Jews, and to the their own. About 3,000 copies of the Scriptures in the Turkish language were sold or distributed to Mohammedan soldiers in the Crimea. The result of this distribution was long unseen and unknown; but it so happened that the greater part of the copies were carried westward by the troops to Albania, Montenegro, &c. Thus His word has not returned to him void. These copies have borne fruit-they have 'prepared the way of the Lord,' and facilitated access to the Turkish heart. Thus, too, have soldiers, as in primitive times, been the first to receive the truth.

"Yesterday, the 30th of June, I assisted my friend to prepare for the continuation of his expedition. taken with him many copies of the Albanian and Turkish Scriptures. set sail at 2 p.m., and intends to cross right over to Janina, the capital, to visit it and the principal villages, and to return in about a fortnight. May the Lord be with him, to give him, as heretofore, defence from all danger, favour with men, and abundant success! may mention that our Deputy Inspector-General, Dr. Innes, and his lady, gave Mr. Thomson a very cordial Christian welcome, and purpose to renew their kindness when he comes here on his

way back to Constantinople.

"Our friend Baron D'Ovistewawas also here last week with him. Thomson and myself had a most agreeable interview of about an hour's duration.

"I have quite made up my mind to remain at my post until I see, if it please God, the end of the Protectorate, which, as far as I can ascertain, will cease in these islands in the beginning of next year, if not sooner.

"Signed, WILLIAM CHARTERIS.

"Miss Webster."

Collections and Donations.

FOREIGN MISSIONS.

* Remittances which may have come in after the 9th of July will not be acknowledged in this Number, owing to the unavoidable absence of the Treasurer; but will duly appear in the MEs-BENGER for September.

Donations :-Belfast—Thos. MacClure, Esq. . .£ Liverpool—Reginald Radcliffe, Esq., per Rev. C. Douglas . . . Collections :-

Ancroft Moor .£0 11 Birdbopecraig 6 7 5 Horncliffe Norham Seaton Delaval 10 Sunderland, St. George's 21 Portsmouth Douglas, Isle of Man Liverpool, Islington 2 15

Liverpool, St. George's £7 2 10	Mar. 25. Birkenhead-Association, 1862 £21 15 8
,, per Association. 2 14 2	, 26. Tweedmonth-Collection 1 0 6
Hampstead 60 17 0	" 27. Broad Street, Birmingham-
Manchester, Grosvenor Sq. Church*. 50 0 0	Collection 5 0 0
· · · · · · · · · · · · · · · · · · ·	", Trinity Church, Manchester
* It is to be noted that subscriptions for these	-Juvenile Missionary Asso-
Missions from three individual members of this	ciation 4 0 0
congregation have very recently been given to	" " St. George's, Liver-
the amount of £15, besides a copying press from	pool—Collection . £6 17 1
a fourth worth £10, making, along with the col- lection, £75, independent of what has been col-	,, St. George's, Liver- pool-Association 2 0 5
lected by the Missionary Association and the	pool—Association . 2 0 5
Ladies' Society.	" 31. Islington, Liverpool-Collec-
JAMES E. MATHIESON,	tion 28 0 0
Joint Treasurer.	,, ,, Wark-Collection 1 3 10
	April 1. Marylebone-Subscription . 2 2 0
77, Lombard Street, London, E.C.	" 4. St. Andrew's, Southampton-
The Treesman of the Train City Cohest of	Collection 3 10 4
The Treasurer of the Jewish Girls' School at	,, 6. Cheltenham—Collection 14 6 1
Corfu begs to acknowledge the receipt of the following sums:—	,, 7. Alex. Davidsor, Esq., Carlisle —Subscription 1 1 0
	-Subscription 1 1 0 ,, ,, Chelsea-Collection 13 3 0
Mrs. Partridge £0 10 0	,, Wharton and Swinton-Collec-
Mrs. Ferguson, Liverpool 1 6 0	tion 0 15 0
Mrs. J. G. Brown ,, 0 10 6 Mrs. Matheson	,, 8. Whitehaven-Collection 2 3 11
Mrs Milway	,, 9. Regent Square Association, to
Miss Samula	March 31 25 12 0
Mrs. K. A. Macfie ,	,, 16. Grosvenor Square, Manchester
Mrs. Crooks ,, 0 10 0	-Ladies' Association 18 0 0
Mrs. J. Williams 0 10 6	,, 18. Chester—Collection 1 10 6
The Misses Williams 0 10 0	90 Hanney Board Landen Col
Lady Christian March 1 0 0	lection 6 11 0
Mrs. Cator	" 24. Bewcastle-Collection 1 0 0
Mrs. Taylor 0 15 0	May 7. Wigan-Collection 2 10 0
HOME MISSION FUND.	,, ,, Canning Street, Liverpool-
	Association 11 5 0
Mar. 19. Longframlington—Collection 0 17 0	,, 12. Rock Ferry Sunday-school . 4 11 0
" ,, Laygare, South Shields-Col-	June 4. Harbottle-Collection 1 17 6
lection 7 10 0	,, 6. Trinity Church, Manchester— Collection 16 10 0
tion 2 0 0	10 Felton Collection 1 10 0
,, 21. Seaton Delaval-Collection . 1 0 0	" as G ! I'm a Timeman!
" " Morpeth-Collection 7 6 6	Collection 28 17 11
" 23. Risley-Collection .£1 5 0	July 9. Regent Square, London-Sub-
,, ,, Risley-Association. 0 12 0	scriptions 25 7 0
——— I 17 0	,, 15. Sunderland-Collection 2 10 0
" " Marylebone—Additional Sub-	" 17. St. Mark's, Greenwich-Col-
scription 1 0 0	lection 12 16 1
,, 24. Stafford—Collection 1 15 0	ROBERT LOCKHART,
Shotfield Collection C F 0	Treasurer.
,, Falstone—Collection	1. Romford Place, Liverpool,
,, 25. Birkenhead-Collection 18 17 0	July 17th, 1863.

Preshnteries' Proceedings.

PRESBYTERY OF LANCASHIRE.

THIS Court met at Manchester on Wednesday, July 1st, the Rev. J. C. Paterson, Moderator.

Messrs. Gillespie and Thomson appeared as deputies from the Hackins Hey Mission Committee, craving the Presbytery to recognisc it as a mission station within its bounds.

Mr. Gillespie gave a most interesting and encouraging statement in support of the prayer of the petition. Whereupon Mr. Lundie moved and Mr. Casement seconded, "That the Presbytery rejoice to hear of the success of the efforts to gather together a Presbyterian congregation at deputies appointed to wait on the United

Hackins Hey, and they agree to recognise said congregation as a mission station within the bounds, under the superintendence of the Canning Street Session; and further authorize said Session to take steps with a view to the dispensation of sealing ordinances." The motion was unanimously agreed to.

Mr. John Thomson, probationer, underwent the usual examinations preparatory to ordination, and these having been sustained it was agreed to proceed to his ordination within Heath Street Presbyterian Church on the 10th inst. The Rev. George Johnstone to preach and preside.

The Clerk reported that one or two of the

Presbyterian Presbytery of Lancashire would not be able to attend, and proposed that Mr. R. Lockhart be added to the deputation, which was agreed to. He further reported that the United Presbyterian Presbytery would receive the deputation at their meeting on the 14th inst.

Mr. J. C. Paterson here introduced the general question of union, and in an able speech urged the importance of this Church being represented in the conference between the two committees on union which had been appointed by the Free and United

Presbyterian Churches.

Dr. Munro submitted the following motion:—

"That inasmuch as there is now a project of union among the different unendowed Presbyterian Churches in Scotland, a united Committee having been constituted there; inasmuch, also, as not only the Free Church and the United Presbyterian are represented on that Committee, but that the Reformed Presbyterian Church and the Original Secession Church have been invited to join with them in the movement for union, and to co-operate with them on that Committee: and inasmuch as, while the United Presbyterians in England are represented by their ministers and elders in that united Committee, in virtue of their being connected with the United Presbyterian Synod, there is yet no representation in the Committee of the Presbyterian Church in England, or any notice taken of this Church whatever: the Presbytery hereby appoint a Committee to correspond with the united Committee of the Churches in Scotland, to obtain all necessary and available information, and to correspond also with the Committee on union of the Synod of this Church; and also to report as to the propriety of presenting, at a suitable time, a requisition to the Moderator to call a pro re nata meeting of the Synod, to take the present state of things into consideration, and at present crisis to maintain the position and promote the interests of the Church."

On being seconded by Mr. McCaw, the motion was agreed to.

The following is the substance of Dr. Munro's speech: -

It was not now proposed that the two bodies in England should become one, while the corresponding bodies in Scotland continued to remain separate. He felt convinced that any attempt here would prove not only useless, but hurtful, unless preceded by a union there. But the question had now, in the providence of God, been taken up in the proper quarter. In Scotland, in the first instance, the points which had hitherto kept the two Churches asunder could, with most advantage, be sifted and settled; for there they had originated, and

there was to be found a greater number of experienced men accustomed to the discussion of ecclesiastical matters. Besides, any settlement of disputed points there would command infinitely more deference than any that might be come to here, and prove more satisfactory to our ministers and people. It is utterly useless to talk of our being independent, and so forth. We are independent in our jurisdiction; but there are numerous points in which the action and circumstances of the bodies in Scotland may influence the corresponding bodies here; more especially as a large proportion of our ministers, as well as the people of the most important congregations, are drawn, at present, from Scotland. distance also between the two countries is slight, and it is yearly decreasing, so that their mutual sympathies are strongly exercised in whatever relates to alteration of position and circumstances. It gave him pleasure to learn that the proposal of union was placed on a broad and comprehensive basis; that not only was it proposed that the Free Church and the United Presbyterian Church should join, but that other respected bodies of Presbyterians were invited to unite in the movement. He trusted that, as a natural sequence of the measures already adopted, the union of the two leading branches here, not merely with one another, but with the whole united bodies in Scotland, would be the happy result. In this way, and in no other, would the Presbyterian communion proper obtain and uphold that position in Great Britain to which it was Scripturally and historically entitled, and be enabled to tell with due effect on these lands and on the world at large. It is a mere delusion to suppose that the Presbyterian Churches in the two kingdoms-or in the three, if you will-cannot be conveniently regulated in one organization and under one supreme jurisdiction. The notion is one of the old national prejudices which the virtual amalgamation of the two countries is tending every year to dispel, along with the political or ecclesiastico-politico notions which have long sought to control the destinies of the Church in these lands. He stated further that, in regard to our own Church in England, he never approved or cordially accepted the position assigned it in the General Assembly of 1839. It was one of isolation and helplessness, not of independence. Small in number, and composed of ministers and people gathered from the three kingdoms, our Church has not possessed that strength necessary for making a proper stand in England, nor received that encouragement from their fellow Presbyterians that the smaller body should receive from the greater. He observed, he said, in the accounts given in the public prints, that

high compliments had been paid in the late Free Assembly, not only to the excellent and eloquent deputation we sent thither, but also to our Church, whom they represented. One of the speakers who spoke in kind terms on the occasion was Mr. Alexander Dunlop, a gentleman of great worth, ability, and influence. He was pleased to take some credit to himself for the flourishing state of our Church, inasmuch as he had, many years ago, when we were applying for union with the Church of Scotland, opposed our application, and prevented us from obtaining what we wanted. Now, whatever be the greatness or smallness of our progress, or whatever may have been the effect, good or evil, of the rejection of our suit, after prosecuting it for years, certain it is that Mr. Dunlop, the Hon. M.P. for Greenock, was amongst the very first of those who counselled us to seek for corporate connection or union with the Church of Scotland, and for several years he acted zealously along with us in the efforts that were made, not only by ourselves, but by many of the most esteemed ministers and elders in Scotland; but all of a sudden, about some six weeks before the Assembly of 1839, he adopted a different view of the matter, and intimated to one of our ministers that he was resolved to oppose us at the approaching Assembly. He did so. There were three motions; one by the so-called Moderate party, sending us about our business without much ceremony; another by our tried, persevering friends, to admit us to corporate union; and a third, by Mr. Dunlop, supported by all onr dear friends who had hitherto been earnest in our cause, but who had now changed, assigning to us the imperfect and unprofitable relative position that we now occupy. He trusted that Mr. Dunlop and his friends would now return to their first love for us, and that it would be found that the happy experience of the next twenty-four years would-through the mutual encouragement and co-operation of the Churches in Scotland and England, arising from the union which will ere long be formed on a comprehensive basis, and in a congenial spirit-exceed tenfold the experience of the twenty-four years since the settlement of 1839; and that concord and peace and joy will abundantly bless the Presbyterian Churches of these lands. the meantime, it is right that care be taken. at the outset of the present movement, that our Church be, so far as we are concerned, placed in its proper attitude and position.

PRESBYTERY OF LONDON.

THIS Presbytery held its monthly meeting in the College Hall, on Tuesday, the 14th July. Present: the Rev. Mr. Maclaren, Moderator, pro tem.; the Revs. Dr.

Wright, Walker, Dinwiddie, Davison. Edmonds, Carlisle, and Dr. Edersheim, ministers; General Shortrede, Tuloch, Webster, &c., elders.

The minutes of the previous meeting

were read and sustained.

Mr. Wright and others craved leave to take exception to the exclusion of the brethren who live at a distance from London from the moderatorship of the Presbytery.

A number of Elders' Commissions was

given in and sustained.

Mr. Walker reported that Maidstone, now under the care of Mr. Davidson, one of the students of the College, had entered upon a course of progress: the number of sittings let being 93; the whole congregation (including soldiers) numbering 234: and the total income amounting to £170. Mr. Ballantyne having recently dispensed the Communion at Maidstone, also bore testimony to the marked change for the better which had come over the state and prospects of the congregation.

Mr. Ballantyne gave in a report on Tiverton, which represented that station as exhibiting signs of renewed life and prosperity. Many of the friends who, from a variety of causes which need not now be resuscitated, had discontinued their connection with it, have now given in their adhesion again, and are manifesting great zeal and devotion. Mr. Blyth's engagement having terminated, Mr. John Kelly has been appointed to officiate during the

current month.

Dr. Lorimer reported that he and Mr. Ballantyne, in accordance with their instructions, had visited and examined the schools at Woolwich, and that they had been highly satisfied with the attainments of the children and the general efficiency of the schools.

Mr. Carlisle requested that Mr. Bonar and Mr. Hope Stuart should be added to the temporary Session at Kensington, which

was agreed to.

Mr. Wright, after opening a conversation on the subject of union in connection with the late proceedings of the Presbytery of Lancashire, proposed the following motion: -"The Presbytery having learned that there is a probability of the Moderator of the late Synod being requested to call a pro re nata meeting to consider the movement for union among the Presbyterian churches in Scotland and its probable effects on this Church, the Presbytery declare that in their opinion it would be impracticable to secure in present circumstances such a meeting of Synod as could be regarded as a fair representation of the Church, and that it does not appear that the English Presbyterian Church could sustain any injury by postponing all Lorimer, Messrs. Chalmers, Ballantyne, action in the matter till the next regular

meeting of Synod.' On being seconded by Mr. Chalmers the motion was carried, several members entering their dissent. The Clerk was instructed to forward a copy of it to Dr. McLean, the Moderator of Synod.

Mr. Kennedy introduced several deputies from the station at Tottenham; reported that a suitable site had been obtained for the building of a church; and laid on the table the plans of the proposed edifice. A Home Mission Sch-dule was also handed in from Tottenham, and sustained.

. The Presbytery adjourned to meet in the College Hall on the first Tuesday in August, at three o'elock.

PRESBYTERY OF NORTHUMBERLAND.

The quarterly meeting of this Presbytery was held at Morpeth, July 14, 1863, and duly constituted, after public worship had been conducted in the church by the retiring Moderator. The roll being called, sederant, the Moderator, Rev. A. Hoy, Dr. Anderson, Messrs. Huie, Catheart, Edwards, Fergus, Forsyth, Douglas, Benvie, Fotheringham, Brown, Barrie, and the Clerk, ministers, the minutes of last quarterly meeting and subsequent meeting were read and sustained. Commissions in favour of Mr. James Hood, from the Session of Morpeth; Mr. John Laurence, from the Session of Newbiggin; and Mr. James Waddell, from the Session of Birdhopecraig, were given, read, and sustained.

The Rev. Dr. Anderson was unanimously chosen to moderate in the Presbytery during the present year. Mr. Blythe was re-elected Clerk for the current year. Devotional exercises, with special reference to the revivel of religion, were conducted by Mr. Fotheringham.

In reference to Newbiggin, it was resolved that the remanent members of Presbytery, who have not yet preached at Newbiggin, should hold themselves in readiness to comply with the request of the Moderator of the Session at Newbiggin to supply ordinances there when timeously called upon to do so.

A letter was read from the Clerk of the Session at Crookham, intimating that a vacancy had occurred in that congregation in consequence of the death of the pastor, the Rev. R. B. Waugh, whereupon the Presbytery resolved to record the following entry in their minutes:—"The Presbytery having received intelligence of the death of the Rev. R. B. Waugh, minister of Crookham, agree to record their sense of the high qualifications, both pulpit and pastoral, of the deceased, and their feeling of

the loss sustained by them in the d-ath of one who promised to be an efficient member of the Court; also to express their deep sympathy with Mrs. Wauch on her late painful bereavement, and their trust that she may be upheld and abundantly supported by the hope and consolations of the Gospel." The Prespytery instructed the Clerk to send a copy thereof to Mrs. Waugh. Mr. Huie was appointed to preach at Crookham on Sabbath, 19th ult., and after sermon to declare the church vacant, and to intimate that the Presbytery has taken charge of the congregation. The Presbytery further appointed Mr. Benvie to moderate in the Session at Crookham during the vacancy, and to take order that the pulpit be duly supplied. The Presbytery then proceeded to appoint delegates to the commission of Synod, when the following motions were submitted:-It was moved by Mr. Huie, and seconded by Mr. Fotheringham, "That the Presbytery instruct their delegates to support the postponement of the question of union with the Scottish Presbyterian churches till next meeting of Synod; but in the event of the non-postponement being carried, instruct them to support it being made a sine qua non that the College in London and all other distinctive English schemes be maintained in full integrity; also that there be an annual meeting of our English Synod in the spring for the exclusive origination and maturing of English questions for the Scottish Assembly. In the event of such demands being refused, that the Committee at once withdraw from all further connection with the matter." It was moved by Mr. Cathcart, and seconded by Mr. Forsyth, "that delegates be now appointed to the commission of Synod." After discussion, the roll was called and votes marked, when Mr. Catheart's motion was carried, and the Presbytery resolved accordingly: thereafter Rev. Dr. Anderson Messrs. Huie and Catheart, ministers, and Messrs. Hood, Laurence, and Waddell, elders, were appointed delegates.

The Presbytery appointed Messrs. Blythe, Huie, Douglas, and Fotheringham a Committee to examine Mr. Addison. Mr. Fotheringham to be Convener.

Mr. Fotheringham gave notice of a motion at next meeting, "That the Presbytery take into consideration the propriety of employing a competently-qualified Evangelist to operate within the bounds."

Presbytery resolved that the next quarterly meeting be held at Alnwick, in St. James's Church, on the second Tuesday in October, at 12 o'clock noon. Closed with prayer.

PRESBYTERY OF NEWCASTLE.

THIS Presbytery met in the John Knox Church, Newcastle, on the 14th July, and was duly constituted by the Moderator.

Sederunt: the Rev. John Black, Moderator; the Revs. P. L. Miller, G. B. Blake, C. A. Mackenzie, T. W. Brown, J. G. Murray, J. Jeffrey, J. Brown, A. Wilson, and J. Reid, ministers; with Messrs. Heddle, Hudson, Morrison, Oliver, and Place, elders.

The minute of last meeting was read and sustained, Elders' Commissions from the Sessions of Gateshead, Seaton Delaval, and Wark, in favour of Messrs. Andrew Mack, Hugh Crisp, and William Robson, appointing them respectively to represent said Sessions in this Presbytery for the current year were laid on the table, read, and sustained, and their names were added to the roll.

Mr. J. W. Brown reported that the station at Darlington is making hopeful progress, and in name of the Committee requested that it be recognised as a preaching station within the bounds of this Presbytery. It was agreed unanimously to grant this request, and the former Presbyterial Committee was re-appointed a standing Committee, with instructions to foster the station.

The Session Records and Communion Rolls of Trinity, Gateshead, St. John's, Monkwearmouth, John Knox, and Wark, were submitted, examined, and ordered to be attested. Mr. Mackenzie requested that his motion anent resunning the Presbyterial exercise be postponed till next ordinary meeting.

The Presbytery agreed to recommend an application from the congregation at Blyth to participate in the Home Mission Supplemental Fund, and ordered an extract to be forwarded to the Home Mission Committee.

It was then moved and seconded, "That this Presbytery, in consequence of the deliverance of the Synod at their last meeting on the subject of associations, instruct their sessions to take steps for the formation of associations in their respective congregations, and require the ministers of this Presbytery to report the diligence of their respective sessions at the ordinary meeting of Presbytery in November."

As an amendment it was moved and seconded, "Request the members of Court to bring the resolutions of Synod and congregational associations under the serious considerations of their respective sessions at the earliest possible date, and report."

After discussion a vote was taken, when the amendment was carried by ten to three. Mr. Miller gave notice that at next

ordinary meeting he would submit a motion on the subject of union.

Next ordinary meeting was appointed to be held in the John Knox Church, Newcastle, on Tuesday, the 8th of September next, at twelve noon.

The meeting was closed with prayer.

Intelligence.

SCHOOL FUND COLLECTION.

THE annual collection in aid of the School Fund falls to be made on the 16th inst., being the third Sunday of the month. The annual report presented to last Synod will appear next month, from which it will be seen that, owing to the recent adoption of the Revised Code, our school scheme has entered upon a stage of its history when there will be needed not only increased vigilance on the part of the Committee to secure the efficiency of the schools, but also increased liberality on the part of the Church to secure their support. It is not expected that the same amount of Government aid will generally be available under the new Code as was forthcoming

rate of support instead of diminishing it, while the increased guarantees for efficiency obtained under the Revised Code will give assurance to the Church that its increased liberality will not be misapplied.

In the name of the School Committee,
Peter Lorimer, Convener.

THE Rev. Nasan Brown, late of St. Columba Presbyterian Church, Leeds, has received a unanimous call to the congregation of Caledon, Co. Tyrone, Ireland.

rality on the part of the Church to secure their support. It is not expected that the same amount of Government aid will generally be available under the new Code as was forthcoming under the old one. This will make it necessary for the Church to enlarge its

In our next number we hope to have room for the chief points in this admirable prelection.

SUNDERLAND .- On Sabbath, July 12th, the Rev. Dr. Hamilton, of London, preached the anniversary sermons in the Scotch Church (Mr .Black's) North Bridge Street, Sunderland, the church being on both occasions crowded to overflowing, and the passages filled, with highly respectable and most attentive audiences. On the Monday evening following, the reverend doctor also delivered a lecture on behalf of the funds of the same congregation in the Athenaum, the subject being "Books and Readers." The large hall was quite filled by an audience of about 800 people. All denominations were represented on the platform, the Rev. J. P. Eden, Rector of Bishopwearmouth, appropriately presiding, and being sustained by a goodly array of representatives, lay and clerical, both of the Established and other denominations of the town. After the lecture, which was characterized by the doctor's usual qualities of graceful diction, genial criticism, and warm Christian feeling, and contained instruction of a varied and most interesting character, a vote of thanks was among moved by the Rev. D. R. Falconer, Inderland.

occupied by the Rev. John Clelland. The attendance was highly respectable, and the lecture, which was exceedingly able and cloquent, was received with acclamation. In acknowledging this, the lecture and the lecture was received with acclamation. acquaintance with Mr. Black, and to the pleasure with which he had come, on the present occasion, to sustain him, so far as he could, in his work in Sunderland. A vote of thanks was then accorded, on the motion of Mr. Black, seconded by the Rev. J. Everett, to Mr. Eden for presiding, and the meeting was closed with the Benediction. The collections at the three services on Sabbath (the Rev. G. B. Blake) M.A., having preached in the morning, amounted to upwards of £28, and the lecture having realized upwards of £32, the finances of the church are now placed in a thoroughly satisfactory condition, and a sum of £10 over and above has been allocated to the fund for the liquidation of the mortgage debt. This amounts to £400, for which upwards of £35 has been already collected, and the congregation are sanguine that, with the help of the Debt Extinction Fund, they will be able to wipe this off in the course of a year or two. Dr. Hamilton's visit to Sunderland on this occasion has rendered the anniversary of 1863 a peculiarly interesting one in the history of the Scotch Church, and will be long happily remembered, both in the congregation worshipping there, and among the general community of Sun-

Notices of Books.

what we may expect from the new editorship, we have no hesitation in saying that of the number. it promises well for the future. We ventured in our notice of the last number to charge the magazine with something approaching to dulness; but now, we are happy to say, the charge no longer applies. Dr. M'Crie would have justified our expectations even had he not craved the forbearance of his readers on the ground of his arrangements being incomplete. Though he does not intend, as he asserts, to change the character of the Review, he has shown already, that by care and judgment in the choice of articles, and in the discharge of other editorial duties, he may to a considerable extent increase its interest and value. The present number contains some well-written articles in both the selected and the original departments. Of the papers taken from foreign sources, two are known to our own readers, having

The British and Foreign Evangelical Review. July, 1863. London: J. Nisbet columns of the Messenger: those on & Co.

"Dr. Nicholas Murray" and "The Scep-TAKING this number as an indication of ticism of Science," the latter being what we may call without exaggeration the gem Of original articles we may mention "Clement of Alexandria," an able and learned paper; "The History of the Church at Geneva," a lively and instructive sketch by the Rev. Clement de Faye, a French Protestant pastor; "Revision of the Authorized Version—St. John's Gospel," a searching examen of a new revision of this Gospel by five clergymen; "Baden Powell on Miracles," a thoughtful attempt to show the inconsistency of this writer and others of the same school with the inductive or Baconian principles which they affect; "Poland; her Religious History and Prospects," a spirited and very readable article on the religious developments of a people who are now attracting the sympathies of enlightened Europe; and "Life of Professor Robertson," a fair, though not altogether flattering estimate of a "Life" recently

published by the Rev. A. H. Charteris, substantially appreciated, is our earnest This summary will show the variety and excellence which Dr. M'Crie has succeeded in obtaining for his first issue. That his arrangements may be soon perfected and | month.-ED.]

wish.

[Want of space compels us to defer the notice of several other works till next

Obituary.

[WE are informed by a kind correspondent that LWK are informed by a kind correspondent that the subject of the following notice was the son of George H. Stuart, Esq., Philadelphia, and brother of John Stuart, Esq., Manchester, both of whom are well-known in the Christian as well as in the commercial world, the latter p-rticularly in connection with our own Church. The deceased seems to have been a young man for a connection. to have been a young man of rare graces.]

WILLIAM DAVID STUART.

"I know that my Redeemer liveth."

THESE precious, soul-comforting words, first uttered in a time of the deepest calamity by the patient dweller in the land of Uz, were the last which passed from the lips of our beloved friend and fellowlabourer, Mr. William David Stuart.

He had suffered intensely in a severe struggle with the last enemy on the night of April 6th; but early on the morning of the 7th, when the hand of death had nearly completed its work, a short interval of calm repose was mercifully given him. It seemed as if the work of dissolution had been suspended for a brief space that he might, as he did, with wonderful serenity and Christian fortitude, give a parting message of affectionate love and solemn counsel to those who were gathered around his bed," and, with his dying breath, leave behind him a peaceful testimony that, amid the swellings of Jordan, he was resting on the Rock of Ages.

Few young men are blesed with such rare natural gifts as he was. Graceful in form, fair and noble in countenance, courteous in manner, ever cheerful in spirit, amiable and benevolent in disposition, with a mind quick to comprehend and eminently practical in its workings, and a body-till wasting disease prostrated its strengthfull of manly vigour and living energy.

Added to these, he had all the advantages of a refined and liberal education, and having travelled extensively and mingled much in society, he possessed wisdom and intelligence far beyond his years.

It is believed that very early in life he became a subject of Divine grace, making a public pro'ession of his faith in Jesus when but sixteen years old. From this time onward, his Christian chara-ter made its mark, leading him, with singular devotion, to seek the soul's salvation of those with whom he was intimately associated, as well as the perishing around him.

His principal efforts were made in connection with the Coloured Mission Sabbath. bright hue, or any leaf its fragrance."

school in St. Mary Street, of which he was the founder and superintendent. This locality is one of the very lowest in the city, and to labour in such a district among such a class, required no little self-denial and zeal. The repulsiveness of the field, however, was entirely overlooked in the desire to elevate the degraded, comfort the distressed, and save the lost. Assuming the management of the school at the age of seventeen, his deep prayerful interest in it never flagged till, in the bloom of early manhood, he was called to cease from his labours and enter upon the heavenly rest. When declining health, or absence from home, prevented him from being at his post of duty, he would frequently write letters of kind advice and instruction to the teachers and scholars; and but a few hours before his lamented death, the school and its management, after he was gone, was the subject of conversation and thought.

It was a touching sight, and one which proved how tenderly he was loved, when on the day of his burial, a band of the coloured children and people assembled around his silent remains—beautiful even in deathand made great lamentation over him. His name, the kind words he spake, the deeds of sympathetic kindness he performed, will long be remembered in the miserable abodes of the dark neighbourhood in which he laboured.

To us it is mysterious that one so gifted and so useful, with such strong desires to work for the glory of God and the welfare of his race, should be so soon removed; but to use his own words, when convinced of his approaching death, "It is all right." What I do thou knowest not now, but thou shalt know hereafter." What was said by the biographer of the sainted McCheyne in reference to his brief life, appears peculiarly applicable to him:-"Only this much we can clearly see, that nothing was more fitted to leave his character and example impressed on our remembrance for ever than his early death. There might have been envy while he lived; there is none now. There might have been some of the youthful attractiveness of his graces lost had he lived many years; this cannot be impaired now. It seems as if the Lord had struck the flower from its stem, ere any of the colours had lost their

ADDRESS TO CHRISTIANS

THROUGHOUT THE WORLD.

BY THE

CLERGY OF THE CONFEDERATE STATES
OF AMERICA.

LONDON: Strangeways and Walden, Printers, 28 Castle St. Leicester Sq.

ADDRESS TO CHRISTIANS THROUGHOUT THE WORLD.

CHRISTIAN BRETHREN,—In the name of our Holy Christianity, we address you in this form, respecting matters of great interest to us, which we believe deeply concern the cause of our Blessed Master, and to which we invoke your serious attention.

We speak not in the spirit of controversy, not by political inspiration, but as the servants of the Most High God we speak the "truth in love," concerning things which make for peace.

In the midst of war—surrounded by scenes that pain the souls of all good men—deploring the evils which are inseparable from national contentions—we feel most deeply impressed by the conviction, that for our own sake, for the sake of our posterity, for the sake of humanity, for the sake of the truth, and, above all, for the sake of our Redeemer's Kingdom, it behoves us to testify of certain things in our beloved land, which seem to be neither understood nor appreciated by our enemies, nor yet clearly appreciated by Christians of other nations.

We put forth this address after much prayer, solemnly invoking the blessing of Almighty God, and committing what we say to that Providence by which we trust we are directed, and by whose authority and power the governments of the earth stand or fall.

If we were moved to make this address by any fears of the final issue of the war in which our country is now engaged, by any inclination to meddle with political questions, by any desire to resume controversy in respect to matters which have been referred to the arbitration of the sword; if indeed anything that compromised the simplicity, dignity, and purity of Christian duty moved us to issue this address, we should deserve to have it despised by you, and could hope for no blessing of God to rest upon it. But for all that we say

in the following declarations, we are willing to be judged by succeeding generations, and to answer in that day when the secrets of all hearts shall be made known.

We do not propose to discuss the causes of the war. They are matters of recent history, easily known and read of all men. To discuss them would obviously involve much more than, as Christian ministers, we feel it our province to argue.

We submit for your consideration as the first point of our testimony and ground of protest,—

That the war waged against our people, in principle and in fact, proposes to achieve that which, in the nature of the case, is impossible to accomplish by violence. The war proposes the restoration of the Union.

We can rationally suppose a war for conquest, or to expel an invader, or to compel respect for stipulations of peace and international intercourse which have been violated; but how measures of violence can reunite independent States, restore their broken fellowship, re-establish equality of representatives' rights, or coerce a people to brotherly kindness, unity, and devotion to each other, is utterly beyond our conception.

But if our enemies be disingenuous in their professions—if they fight not to recover seceded States, but to subjugate them, what promise do men find in the numbers, intelligence, courage, resources, and moral energies of the millions who inhabit the Confederate States, that such a people can ever become profitable or happy, as subordinate to mere military force? If subjugation, therefore, were possible, is it desirable? Would the United States gain anything? Would Christian civilisation gain anything? Said a great British statesman in 1775, when arguing in favour of adopting conciliatory measures in respect to the revolted colonies of America - colonies, not seceding States - that were in actual rebellion against their sovereign: "The use of force is but temporary. It may subdue for a moment, but it does not remove the necessity for subduing again; and a nation is not governed which is perpetually to be conquered. My next objection is its uncertainty. Terror is not always the effect of force, and an armament is not a victory. objection to force is that you impair the object by your very endeavours to preserve it. The thing you fought for is not the thing you recover."

Christian brethren, could the hand of violence win you to desire fellowship with a people while it destroyed your peace, polluted your sanctuaries, invaded the sacred precincts of your homes, robbed you of your property, slaughtered your noble sons, clothed your daughters in grief, filled your land with sorrow, and employed its utmost strength to reduce your country to the degradation of a subjugated province? Would it not rather animate you to prefer death—honourable death—the patriot's alternative, the Christian's martyrdom.

As an excuse for violence, our enemies charge that the Confederate States have attempted to overthrow the "best Government on earth;" and call us "traitors," "rebels." We deny the charge; and as to the epithets, if they defined our position, under the circumstances, we could glory in them, as do the people of God when persecuted for truth and conscience' sake. But we regard such terms as gratuitously assuming the very point at issue. If employed sincerely, we will not complain; but we are persuaded that many have uttered these expressions under the influence of resentful feelings, who would not otherwise assert the political doctrines they imply. We are not disposed to engage in an angry retort, and only mention these things to show that we appreciate them.

It will appear singular when men reflect upon it, that so many intelligent and Christian people should desire to withdraw from "the best Government on earth." And we need not discuss the kindness of those who so generously propose to confer on us by force of arms "the best Government."

No attempt has been made to overthrow the Government of the United States, unless by the fanatical party which now administers its affairs. The South never entertained such an idea. Government fall for lack of Southern support, let men discriminate between the downfall of an oppression when the oppressed have escaped, and a wanton effort to break up good government. Pharaoh fell, but not by the hand of Israel. The dismemberment of the Union by secession was not a blow at the Government. It was for our own deliverance. It was an election of the people, only hastened and rendered in some cases imperative by the violent movements of the Executive of the United States. Virginia may be referred to as an illustration. That State was not willing to secede hastily; but the demand of President Lincoln, that she furnish troops to fight her sister States, ended all hesitation. At once she took position with the Confederacy, preferring to battle in defence of liberty than, in opposition to all her principles, to invade or suffer the invasion of the South.

So far, therefore, from desiring to destroy the United States' Government, the great object of those States which first seceded was to secure their own rights, and their tranquillity; while the immediate object of the States which last seceded was to place themselves as barriers in the way of a fanatical Administration, and, if

possible, stay the bloody effort to coerce independent States to remain in the Union, when their constitutional rights would not be respected, and when the very purpose to coerce them showed a readiness to sacrifice the lives of citizens to the demands of sectional hostility. The South would never vote in favour of annexing or retaining a Northern State by force of arms. Instead, therefore, of waging war for the overthrow of the United States, the Confederate States simply defend themselves.

The war is forced upon us. We have always desired peace. After a conflict of opinions between the North and the South in Church and State, of more than thirty years, growing more bitter and painful daily, we withdraw from them to secure peace—they send troops to compel us into re-union! Our proposition was peaceable separation, saying, "We are actually divided, our nominal union is only a platform of strife." The answer is a call for seventy-five thousand troops, to force submission to a Government whose character, in the judgment of the South, had been sacrificed to sectionalism. From the speech of Mr. Burke, already referred to, the following language may be quoted as not inappropriate to our position in respect of peace,—

"The Proposition is Peace.—Not peace through the medium of war; not peace to be hunted through the labyrinth of intricate and endless negotiations; not peace to arise out of universal discord, fomented from principle, in all parts of the empire; not peace to depend on the judicial determination of perplexing questions, or the precise marking the shadowy boundaries of a complex government. It is simple peace, sought in the spirit of peace, and laid in principles purely pacific."

Such a proposition of peace was clearly the appropriate duty of a Christian people. The South can point out on the page of history the names, and refer to the earnest and repeated efforts of her commissioners of peace. But our foes preferred war—violence—and by violence the end they aimed at was unattainable, as the purpose was unworthy of a Christian nation. Against this violence, upon principle, and in the light of all the facts of the case, we, as the servants of God and ministers of peace, testify and solemnly protest.

The second general point which we submit for your Christian consideration is,—

The separation of the Southern States is universally regarded by our people as final, and the formation of the Confederate States' Government as a fixed fact, promising, in no respect, a restoration of the former Union.

Politically and ecclesiastically, the line has been drawn between

North and South. It has been done distinctly, deliberately, finally, and in most solemn form. The Confederacy claims to possess all the conditions and essential characteristics of an independent Government. Our institutions, habits, tastes, pursuits, and religion, suggest no wish for reconstruction of the Union. We regard the Confederacy, in the wise providence of the Almighty, as the result of causes which render its independent existence a moral and political necessity, and its final and future independence of the United States not a matter that admits of the slightest doubt.

Among all the indefensible acts growing out of the inexcusable war waged against us, we will refer to one especially, in regard to which, for obvious reasons, we would speak, and as becometh us, plainly and earnestly:—The recent Proclamation of the President of the United States, seeking the emancipation of the slaves of the South, is, in our judgment, a suitable occasion for solemn protest on

the part of the people of God throughout the world.

First, upon the hypothesis that the proclamation could be carried out in its design, we have no language to describe the bloody tragedy that would appal humanity. Christian sensibilities recoil from the vision of a struggle that would inevitably lead to the slaughter of tens of thousands of poor deluded insurrectionists! Suppose their owners suffered; in the nature of things the slaves would suffer infinitely more. Make it absolutely necessary for the public safety that the slaves be slaughtered, and he who should write the history of that event would record the darkest chapter of human woe yet written.

But, secondly, suppose the Proclamation—as indeed we esteem it in the South—a mere political document, devised to win favour among the most fanatical of the Northern people, uttering nothing that has not already been attempted, practically, but in vain, by the United States; suppose it to be worth no more than the paper upon which its bold iniquity is traced, nevertheless it is the avowal of a principle, the declaration of a wish, the deliberate attempt of the chief magistrate of a nation to do that which, as a measure of war, must be repugnant to civilisation, and which we calmly denounce as worthy of universal reprobation, and against which Christians in the name of humanity and religion ought to protest.

What shall sound Christianity say to that one-idea of philanthropy which, in the name of an *imaginary* good, in blind fury rushes upon a thousand *unquestionable* evils?

If it were the time for such argument, we should not fear the issue of a full discussion of this whole question of Slavery. We fear no investigation—we decline no debate; but we would not, at an

hour like this, and in an address which is chiefly a protest, invoke the spirit of controversy. We content ourselves with what we regard as infinitely more solemn; we stand before the world, while war silences the voices of disputants, and men in deadly contention wrestle on fields of blood, protesting against the crimes that in the name of liberty and philanthropy are attempted! Let it go forth from our lips while we live; let it be recorded of us when we are dead, that we-ministers of our Lord Jesus Christ, and members of His holy Church, with our hands upon the Bible, at once the sacred chart of our liberties and the foundation of our faith-call heaven and earth to record, that in the name of Him whose we are, and whom we serve, we protest! No description we can give of this measure of the Executive of the United States, even though indignation alone inspired us to utter it, would exaggerate what we regard as an unholy infatuation, a ruthless persecution, a cruel and shameful device, adding severity and bitterness to a wicked and reckless war.

When it is remembered that, in the name of "a military necessity" this new measure was adopted, we may pass by the concession of weakness implied in this fact, and content ourselves with calling attention to the immorality of a necessity created by a needless war of invasion. "Military necessity!" an excuse not for selfdefence-not for self-preservation-but for violating the laws of civilised warfare, and attempting a barbarity. If "military necessity" be the inspiration to attempt emancipation, how shall men praise it as philanthropy? Are other nations uninterested in such conduct? Proclaim the right first to invade and subjugate independent States, exhaust all resources, and then avow the principle of "military necessity" as an excuse to add severity to the wrong, as a plea upon which to project a scheme violate of every manly, honourable, and Christian sentiment! Suppose an invader happens to be too weak to conquer upon any other plan, has he therefore the right to proclaim that poison and the indiscriminate slaughter of women and children shall be his legal method? The common cause of humanity, and the common hopes of Christian civilisation, as they appeal to every nation, cry out against this wretched subterfuge. the "military necessity" of weakness may righteously adopt any measure that an invader's ingenuity can invent or his malice suggest, what laws, what principles of justice and equity, shall nations at war respect?

At one time the world is told "the rebellion is weak, and will be crushed out in sixty days;" at another, "Union men abound in the South, and will welcome United States' troops as deliverers," and now the invader is so hopeless of his task, that it is a "military

necessity" that he obtain help of slaves! May it not be pertinently asked, what, that is creditable to this invasion, ought men to believe, and to what end is this deceitful war waged? When this last resort, like all the enemy's preceding schemes, shall signally fail, as it certainly will, to achieve the ruin of the South, what is promised? Nothing, but war! cruel, relentless, desperate war! Because the President by his scheme violates the constitution, we might condemn him; though the constitutionality of his acts be less important to us than to the people over whom he presides; because he has violated his word, his special promise, and even his solemn oath of office, we might abhor his act; though that is a matter which may chiefly concern his conscientiousness, and illustrate the character of that officer whom Southerners refuse to salute as their President; because of the diabolical mischief intended, we might in the name of Heaven indignantly denounce his Proclamation; though no weapon formed against us be, practically, more harmless. But these are not the considerations which move us to protest: we selemnly protest because, under the disguise of philanthropy, and the pretext of doing good, he would seek the approbation of mankind upon a war that promises to humanity only evil, and that continually.

Let philanthropists observe, even according to its own terms, this measure is in no proper sense an act of mercy to the slave, but of malice toward the master. It provides for freeing only the slaves of those who fight against the United States. The effort is not to relieve that Government of slavery, where the philanthropy has full opportunity for displaying its generosity, and the power to exercise it in respect to slavery, if it exists at all, can be indulged; but the effort is simply to invoke slavery as an agent against the South, reckless of the consequences to the slaves themselves. Shall a pretext at once so weak and so base mislead intelligent men, and make them imagine Abraham Lincoln is a philanthropist? His position ought to be offensive to every sincere abolitionist, as well as disgusting to every sincere friend of the slave of every shade of opinion on the question of slavery. How does it affect the cause of the Confederacy? If to awaken a deeper resentment than ever inflamed the people of the South before; if to quench the last sentiment of respect that lingered in their breasts for the United States' Government; if to unite them more resolutely than ever, and to make it to the individual interest of every person in the bounds of the Confederacy to sustain and strengthen it with every dollar and every arm, and every prayer, and every energy of manly virtue and Christian encouragement, be to advance the invader's interest, and give him hope of success, then has the proclamation furnished him opportunity of congratulating himself.

We submit further: That the war against the Confederate States has achieved no good result, and we find nothing in the present state of the struggle that gives promise of the United States accomplishing any good by its continuance. Though hundreds of thousands of lives have been lost, and many millions of treasure spent; though a vast amount of valuable property has been destroyed, and numbers of once happy homes made desolate; though cities and towns have been temporarily captured, and aged men and helpless women and children have suffered such things as it were even a shame to speak of plainly; though sanctuaries have been desecrated, and ministers of God been dragged from sacred altars to loathsome prisons; though slaves have been instigated to insurrection, and every measure has been adopted that the ingenuity of the enemy could devise, or his ample resources afford by sea and by land; yet we aver, without fear of contradiction, that the only possession which the United States hold in the Confederate States is the ground on which United States' troops pitch their tents; and that whenever those troops withdraw from a given locality in our territory, the people resident therein testify a warmer devotion to the Confederate cause than even before their soil was invaded. Nothing is therefore conquered - no part of the country is subdued; the civil jurisdiction of the United States, the real test of their success, has not been established by any force of arms. Where such civil jurisdiction exists at all along the border, it had existed all the while, was not obtained by force, and is not the fruit of conquest. The fact is admitted by our enemies themselves.

It is worthy of special notice, that, notwithstanding the gigantic exertions of the United States, they have not been able to secure the return of a single county, or section of a county, much less a single State, that has seceded. No civil order and peace spring up in the track of their armies. All in front of them is resolute resistance; and behind them, when they have entered our territory, is a deep, uncompromising opposition, over which only military force can for a moment be trusted. Thus the civilised world is called upon to observe an invasion which has lasted nearly two years, and achieved nothing but cruelty. Before it a people ready to die, but neither ready to submit, nor weak enough to be conquered; and for its gloomy prospect an interminable war, growing more bitter and unfeeling every day, because more hopeless to them that by it have sought things impossible as well as unrighteous. In the name of the great Prince of Peace, has Christianity, has

civilisation, nothing to say to such an awful tragedy? Such is the war for the *Union!* Yet every day our foes are deepening and widening that river of blood which divides us from them for ever!

The only change of opinion among our people since the beginning of the war, that is of material importance to the final issue, has been the change from all lingering attachment to the former Union, to a more sacred and reliable devotion to the Confederate Government. The sentiments of the people are not alterable in any other respects by force of arms. If the whole country were occupied by United States' troops, it would merely exhibit a military despotism, against which the people would struggle in perpetual revolutionary effort, while any Southrons remained alive. Extermination of the inhabitants could alone realise civil possession of their soil. Subjugation is, therefore, clearly impossible. Is extermination desired by Christians?

The moral and religious interests of the South ought to be

appreciated by Christians of all nations.

These interests have realised certainly no benefit from the war. We are aware that, in respect to the moral aspects of the question of slavery, we differ from those who conceive of emancipation as a measure of benevolence, and on that account we suffer much reproach which we are conscious of not deserving. With all the facts of the system of slavery in its practical operations before us, "as eyewitnesses and ministers of the Word, having had perfect understanding of all things" on this subject of which we speak, we may surely claim respect for our opinions and statements. Most of us have grown up from childhood among the slaves; all of us have preached to and taught them the word of life; have administered to them the ordinances of the Christian Church; sincerely love them as souls for whom Christ died; we go among them freely, and know them in health and sickness, in labour and rest, from infancy to old age. We are familiar with their physical and moral condition, and alive to all their interests; and we testify in the sight of God, that the relation of master and slave among us, however we may deplore abuses in this, as in other relations of mankind, is not incompatible with our holy Christianity, and that the presence of the Africans in our land is an occasion of gratitude on their behalf before God; seeing that thereby Divine Providence has brought them where missionaries of the Cross may freely proclaim to them the word of salvation, and the work is not interrupted by agitating fanaticism. The South has done more than any people on earth for the Christianization of the African race. The condition of slaves here is not

wretched, as Northern fictions would have men believe, but prosperous and happy, and would have been yet more so but for the mistaken zeal of the Abolitionists. Can emancipation obtain for them a better portion? The practicable plan for benefiting the African race must be the Providential plan—the Scriptural plan. We adopt that plan in the South; and while the State should seek by wholesome legislation to regard the interests of master and slave, we, as ministers, would preach the word to both as we are commanded of God. This war has not benefited the slaves. Those who have been encouraged or compelled to leave their masters have gone, and we aver can go, to no state of society that offers them any better things than they have at home, either in respect to their temporal or eternal welfare. We regard Abolitionism as an interference with the plans of Divine Providence. It has not the signs of the Lord's blessing. It is a fanaticism which puts forth no good fruit; instead of blessing, it has brought forth cursing; instead of love, hatred; instead of life, death-bitterness, and sorrow, and pain; and infidelity and moral degeneracy follow its labours. We remember how the apostle has taught the minister of Jesus upon this subject: "Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and His doctrine be not blasphemed. And they that have believing masters, let them not despise them because they are brethren; but rather do them service because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt mind, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself."

This is what we teach, and, obedient to the last verse of the text, from men that "teach otherwise"—hoping for peace—we "withdraw" ourselves.

The Christians of the South, we claim, are pious, intelligent, and liberal. Their pastoral and missionary works have points of peculiar interest. There are hundreds of thousands here, both white and coloured, who are not strangers to the blood that bought them. We rejoice that the great Head of the Church has not despised us. We desire as much as in us lieth to live peaceably with all men, and though reviled, to revile not again.

Much harm has been done to the religious enterprises of the .

Church by the war; we will not tire you by enumerating particulars. We thank God for the patient faith and fortitude of our people during these days of trial.

Our soldiers were before the war our fellow-citizens, and many of them are of the household of faith, who have carried to the camp so much of the leaven of Christianity, that, amid all the demoralising influences of army life, the good work of salvation has gone forward there.

Our President, some of our most influential statesmen, our commanding general, and an unusual proportion of the principal generals, as well as scores of other officers, are prominent, and we believe consistent, members of the Church. Thousands of our soldiers are men of prayer. We regard our success in the war as due to Divine mercy, and our Government and people have recognised the hand of God in the formal and humble celebration of His goodness. We have no fear in regard to the future. If the war continue for years, we believe God's grace sufficient for us.

In conclusion, we ask for ourselves, our churches, our country, the devout prayers of all God's people,—"the will of the Lord be done!"

Christian brethren, think of these things; and let your answer to our address be the voice of an enlightened Christian sentiment going forth from you against war, against persecution for conscience's ake, against the ravaging of the Church of God by fanatical invasion. But if we speak to you in vain, nevertheless we have not spoken in vain in the sight of God; for we have proclaimed the truth—we have testified in behalf of Christian civilisation—we have invoked charity—we have filed our solemn protest against a cruel and useless war. And our children shall read it, and honour our spirit, though in much feebleness we may have borne our testimony.

"Charity beareth all things, believeth all things, hopeth all things, endureth all things." We desire to "follow after charity;" and "as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."

SIGNATURES TO THE ADDRESS.

BAPTIST CHURCH.

Ro. Ryland, D.D., President of Richmond College, Richmond, Virginia.
L. W. Seeley, D.D., Richmond, Virginia.
J. B. Jeter, D.D., President of Foreign Missionary Board, Richmond, Virginia.
James B. Taylor, D.D., Secretary Foreign Missionary Board, Richmond, Virginia.

A. M. Poindexter, D.D., Secretary Foreign Missionary Board, Richmond, Virginia. William F. Broaddus, D.D., Charlottesville, Virginia.

H. W. Dodge, Lynchburg, Virginia.

Cornelius Tyree, Powhatan Courthouse, Virginia.

A. D. Shaver, Editor of "Religious Herald," Richmond, Virginia.

C. George, Culpepper Courthouse, Virginia. R. H. Bagby, Bruington Church, Virginia.

Thomas E. Skinner, Raleigh, North Carolina. James P. Boyce, D.D., President Theological Seminary, Greenville, South Carolina. John A. Broadus, D.D., Professor Theological Seminary, Greenville, South Carolina. Basil Manly, jun. D.D., Professor Theological Seminary, Greenville, South Carolina. William Williams, D.D., Professor Theological Seminary, Greenville, South Carolina. J. M. C. Breaker, Editor "Confederate Baptist," Columbia, South Carolina.

J. L. Reynolds, D.D., Columbia, South Carolina. N. M. Crawford, D.D., President of Mercer University, Georgia.

Joseph S. Baker, Quitman, Georgia. H. C. Hornady, Atlanta, Georgia.

Samuel Henderson, Editor of "South West Baptist," Tuskegae, Alabama. Thomas S. Savage, Livingston, Mississippi.

W. H. Meredith, Florida.

DISCIPLES.

W. J. Pettigrew, Richmond, Virginia.

METHODIST EPISCOPAL.

J. O. Andrew, D.D., Alabama, Bishop of Methodist Episcopal Church South. John Early, D.D., Virginia, Bishop of Methodist Episcopal Church South. G. F. Pierce, D.D., Georgia, Bishop of Methodist Episcopal Church South. A. M. Skipp, D.D., President of Wofford College, South Carolina. Whiteford Smith, D.D., South Carolina. J. T. Wightman, Charleston, South Carolina. W. A. Gamewell, Marion, South Carolina. Wm. A. Smith, D.D., President of Randolph Macon College, Virginia. Leroy M. Lee, D.D., Virginia. D. S. Doggett, Richmond, Virginia. J. E. Edwards, Richmond, Virginia. James A. Duncan, D.D., Editor "Richmond Christian Advocate," Virginia. Braxton Craven, D.D., President of Trinity College, North Carolina. Joseph Cross, D.D., Tennessee. C. W. Chalton, Editor of "Holston Journal," Knoxville, Tennessee. S. D. Huston, D.D., Editor of "Home Circle," Tennessee. E. H. Myers, D.D., Editor of "Southern Christian Advocate."

METHODIST PROTESTANT.

W. A. Crocker, President of Virginia District. R. B. Thompson, President of Lynchburg College, Virginia. F. L. B. Shaver, President of Alabama District.

PROTESTANT EPISCOPAL.

Joshua Peterkin, D.D., Richmond, Virginia. James A. Latane, Staunton, Virginia. James Moore, Louisburg, North Carolina. Wm. N. Hawks, Columbus, Georgia. K. J. Stewart.

PRESBYTERIAN.

Union Theological Seminary, Virginia.

Robert L. Dabney, D.D., Professor of Systematic Theology, &c. Benjamin M. Smith, D.D., Professor of Oriental and Biblical Criticism. Thomas E. Peck, Professor of Church History and Government.
John M. P. Atkinson, President of Hampden Sidney College, Virginia.
William S. White, D.D., Lexington, Virginia.
Francis McFarland, D.D., near Staunton, Virginia.
T. V. Moore, D.D., Richmond, Virginia.
William Brown, D.D., Editor "Central Presbyterian," Richmond, Virginia.
William Brown, D.D., Petersburg, Virginia.
Theodoric Pryor, D.D., Petersburg, Virginia.
A. W. Miller, Petersburg, Virginia.
Drury Lacy, D.D., North Carolina.
Robert H. Morrison, D.D., North Carolina.
Daniel A. Penick, North Carolina.
John L. Kirkpatrick, D.D., President Davidson College, North Carolina.
Moscs D. Hoge, Second Presbyterian Church, Richmond, Virginia.

Theological Seminary, Columbia, South Carolina.

A. W. Leland, D.D., Professor of Pastoral Theology.
George Howe, D.D., Professor of Biblical Literature.
John B. Adger, D.D., Professor of Ecclesiastical History, &c.
James Woodrow Perkins, Professor of Natural Science, &c.
B. M. Palmer, D.D., Pastor of the First Presbyterian Church, New Orleans.
Thomas Smythe, D.D., Charleston, South Carolina.
W. C. Dana, Charleston, South Carolina.
Samuel K. Talmage, D.D., President of Oglethorpe University, Georgia.
Joseph R. Wilson, D.D., Atlanta, Georgia.
Joseph R. Wilson, D.D., Augusta, Georgia.
Robert B. White, D.D., Tuscaloosa, Alabama.
George H. W. Petrie, D.D., Montgomery, Alabama.
Joseph Brown, Florida.
Archibald Baker, Madison, Florida.

UNITED SYNOD.

Charles H. Read, D.D., Richmond, Virginia.
A. Converse, D.D., Editor of "Christian Observer," Richmond, Virginia.
Thomas W. Hooper, Richmond, Virginia.
P. B. Price, Richmond, Virginia.
Jacob D. Mitchell, D.D., Lynchburg, Virginia.
Thomas D. Bell, Harrisonburg, Virginia.
J. H. C. Leach, D.D., Farmville, Virginia.
Mat. M. Marshall, Tennessee.
Joseph H. Martin, Knoxville, Tennessee.
Fred. A. Ross, D.D., Huntsville, Alabama.
J. M. M'Lean, Mobile, Alabama.
C. M. Atkinson, Canton, Mississippi.

ASSOCIATE REFORMED.

J. C. Pressly, D.D., South Carolina.
R. C. Grier, D.D., South Carolina.
E. L. Patton, President of Erskine College, South Carolina.
J. J. Bonner, Editor of the "Due West Telescope," South Carolina.

CUMBERLAND PRESBYTERIAN.

N. A. Davis, Texas.

LUTHERAN.

D. F. Bittle, D.D., President of Roanoke College, Virginia.

GERMAN REFORMED.

J. C. Hensell, Mt. Crawford, Virginia.

NOTES.

1. In publishing the foregoing Address it is proper to declare explicitly, that its origin was from no political source whatever, but from a conference of ministers of the Gospel in the city of Richmond.

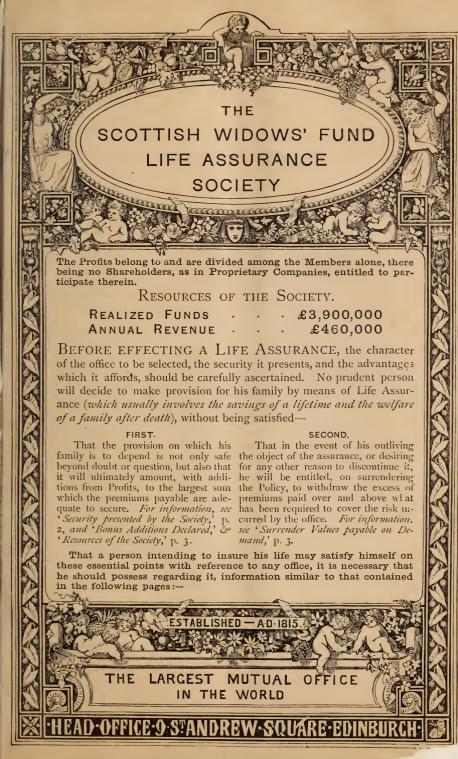
The signatures are confined to this class because it was believed that, on the points presented, the testimony of men holding this office might be received with less prejudice than that of any other. These signatures might have been indefinitely increased. Only a limited number of names—much less than at first intended—was solicited; and as they are still coming in, some will probably be received too late for insertion. Those appended represent more or less fully every accessible section of the Confederacy, and nearly every denomination of Christians. They are ample for the chief objects intended; namely, to bear witness to the Christian world that the representations here made concerning the public sentiment of the South are true, and to carry a solemn protest against the continuance of this fruitless and unrighteous war.

2. From the best sources of information it is ascertained that the whole number of communicants in the Christian churches in the Confederate States is about two millions and fifty thousand.

Of these the number of white communicants is about one million five hundred and fifty thousand. Supposing the total white population to be eight millions, and one-half that number to be over eighteen years of age, a little more than one-third of the adult population are members of the Church of Christ.

The number of coloured communicants is about five hundred thousand. Assuming the coloured population to be four millions, there would be, upon the same method of computation, one-fourth of the adult population in communion with the Church of Christ. Thus has God blessed us in gathering into His Church from the children of Africa more than twice as many as are reported from all the converts in the Protestant Missions throughout the heathen world.

LONDON: STRANGEWAYS & WALDEN, Printers, 28 Castle St. Leicester Sq.



SECURITY PRESENTED BY THE SOCIETY.

The only satisfactory evidence that a Life Office affords complete security for the fulfilment of its engagements, is a correct Statement, containing its "Assets," shewing the manner of their investment on the one hand, and its "Liabilities," with the table of Mortality and Rate of Interest by which they have been valued, on the other. It is also important to every person insuring his life to know that the office he selects has not, to any extent, declared Bonuses by anticipating future Profits. WHERE THIS HAS BEEN DONE, NEW MEMBERS ENTER AT GREAT DISADVANTAGE, FOR THEIR FUNDS ALONE MAKE GOOD THE ANTICIPATED PROFITS, IN WHICH THEY DID NOT, AND NEVER CAN SHARE.* With the view of affording exact information as to the nature and extent of the security presented by the Society, the following statement of Assets and Liabilities as at 31st December 1859, when last valuation took place, is given:—

			€3,518,230
Liabilities.—Value by the Carlisle 3 per cent Tables,* (see	e note	below)	2,756,216
Surplus, being excess of Assets			£762,014

Which Surplus was disposed of thus:—

r. Sum set aside to meet the Bonus then declared .

2. Free Balance or "Guarantee Fund" retained . . £187,659

* Note.—The entire "Loading" or per centage on future premiums, which is applicable to future Expenses, Contingencies, and Profits alone (value £738,155), was, as usual, left untouched. The Public will therefore observe that future Profits have not to any extent been anticipated or encroached upon in declaring past Bonuses, but that the Scottish Widows' Fund possesses every element of security and future profit which a Life Insurance Office entitled to public confidence ought to possess.

MODERATE RATES OF PREMIUM.

In the following Table the Premiums charged by sixteen of the oldest established and largest Life Offices in the Three Kingdoms are contrasted with the Premiums charged by the Scottish Widows' Fund.

TABLE CONTRASTING THE PREMIUMS OF OTHER OFFICES WITH THOSE OF THE SCOTTISH WIDOWS' FUND.

	WITH F	ROFITS.	WITHOUT			
Age.	Average Premiums Charged by other Offices. Scottish Widows' Fund Premiums.*		Average Premiums charged by other Offices.	Scottish Widows' Fund Premiums.†	Age.	
	£ s. d.	£ s. d.	£ s. d.	£ s. d.		
20	2 1 1	2 2 1	1 14 9	1 12 1	20	
25	2 6 7	2 6 6	1 19 1	1 16 7	25	
30	2 12 I	2 11 9	2 4 4	2 2 0	30	
35	2 18 9	2 18 2	2 10 7	2 8 0	35	
40	3 7 5	3 6 3	2 18 7	2 15 11	40	
45	3 17 8	3 16 4	3 8 8	3 4 11	45	
50	4 11 4	4 9 2	4 2 4	3 17 11	50	
55	5 9 0	5 5 1	5 0 5	4 17 9	55	

For Bonuses declared under this Table, see "Bonus Additions Declared," page 3.

† It is believed that these Premiums are lower than those of any other Office.

574,355

TABULAR STATEMENTS OF THE BONUSES DECLARED AND OF THE SOCIETY'S FUNDS AND REVENUE.

Government Stocks, etc 160,20 5 Yrs. 82 16 9 1082 16 9 8 p. ct. 7 ,, 116 18 6 1116 18 6 12 ,, 116 18 6 12 ,, 116 18 6 11 168 1 0 17 ,, 168 1 0 1168 1 0 17 ,, 17 ,, 18 ,,		US ADDITI			RESOURCES OF THE SOCIETY, 31st December 1862.				
Life Fremula Income.	of Policy. 5 Yrs. 7 ,, 10 ,, 14 ,, 15 ,, 20 ,, 21 ,, 25 ,, 28 ,, 30 ,,	£ s. d. 82 16 9 116 18 6 168 1 0 249 16 3 270 4 11 389 16 3 416 0 1 524 11 6 614 5 2 674 0 11	of Policy. £ s. d. 1082 16 9 1116 18 6 1168 .I o 1249 16 3 1270 4 II 1389 16 3 1416 o I 1524 II 6 1614 5 2 1674 o II	8 p. ct. 12 ,, 17 ,, 25 ,, 39 ,, 42 ,, 52 ,, 61 ,, 67 ,,	Landed Securities Government Stocks, etc. Loans on the Society's Policies of greater value Life Interests and Reversions House Property, etc. Money in Bank, etc. Deduct—Claims by deaths of Members not yet due, &c. Realised Fund	£3,053,328 160,203 469,895 142,202 19,763 127,722 £3,973,113 123,986 £3,849,127			
12 085 1 10 1685 1 10 08	40 ,,	933 19 5 985 1 10	1933 19 5 1985 1 to	93 ,,	Interest on Realised Fund .	£300,150 159,607 £459,757			

SURRENDER VALUES PAYABLE ON DEMAND.

exceeded by those of any other Office.

long to the Policy-holders alone.

One of the principal impediments to the extension of Life Assurance among the classes to whom it is most beneficial, viz., those whose means of providing for their families depend upon professional income, is the apprehension that inability to continue the Assurance necessarily involves loss of all the premiums paid to the Office: It will accordingly be satisfactory to such persons who intend effecting Assurances to know, that this objection is obviated in the Scottish Widows' Fund, as the Surrender Value of the Policy is allowed to the Member at any time he shall choose to discontinue it. The following are

Examples of Surrender Values of Policies of £1000, of the Participating Class. Age at entry being 30.

Duration of Policy.	Premiums paid.	Surrender Value.	Per centage of Surrender Value on Premiums paid.
One Year Ten Years Twenty Years Thirty Years Forty Years Forty-five Years	£25 17 6 258 15 0 517 10 0 776 5 0 1035 0 0 1164 7 6	£8 0 10 160 12 10 390 15 11 699 10 0 1071 19 0 1435 9 0	3I per cent. 62 per cent. 75 per cent. 90 per cent. 104 per cent 123 per cent.

Thus a Scottish Widows' Fund Policy, besides securing an Assurance in the event of the Member's death, has the special advantage of being AS CONVERTIBLE AS A BANK NOTE, during his lifetime to the extent of its value, which in many cases considerably exceeds the entire amount of the premiums paid.

SCOTTISH • WIDOWS! FUND@

THE SUCCESS OF THE SOCIETY.

The remarkable success which has attended the operations of the Society ever since it was founded is exhibited in the following Table of

STATISTICS OF THE SOCIETY'S PROGRESS.

To 31st Dec.	Sums Assu Policies Is			Amount of Bonuses De			Sums Assur Bonus Add existing	itio		Annual R	evei	nue.	Realised	Fun	đ.
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
1815	1,000	0	0				1,000	0	0	34	12	6	34	12	6
1824	431,667	8	8	24,592	7	0	373,656	I	8	17,454	0	3	76,509	7	3
1831	1,474,409	I	10	122,007	5	8	1,332,434	10	6	54,653	7	5	260,046	8	0
1838	3,916,214	5	II	432,087	14	8	3,557,134	1	10	141,241	14	2	785,272	II	6
1845	7,502,981	5	9	1,146,498	5	6	6,798,622	6	3	248,929	0	0	1,701,633	1	6
1852	10,963,900	11	9	2,053,719	6	7	9,084,660	17	1	338,362	8	6	2,581,109	5	7
1859	14,241,419	3	I	3,032,176	13	I	10,943,853	8	5	412,767	9	2	3,518,230	6	9
1862	15,680,000	0	0	3,050,000	0	0	11,200,000	0	0	459,757	0	0	3,849,127	0	0

These Statistics shew the extent to which the Public have appreciated the advantages of Membership in this Society; and the extraordinary rate at which the number of Members and the Business of the Society are increasing, affords gratifying evidence of continued and still enlarging prosperity.

The Directors Reported to the Members,

At the Annual Meeting held 22d May 1863-

SUMS ASSURED IN 1862 . . £682,034 18 5 PREMIUM REVENUE thereon . . £23,798 14 9

The new Business of 1862 thus exceeded that of any year since the Society was founded, and the Report also mentions that the New Assurances effected in the current year 1863 up to 22d May, the date of Meeting, exceeded those effected up to the corresponding date in 1862 by £90,000.

Comparative Value of Policies in Different Offices.

The conditions under which a Policy in one office may be held to be of greater value than a Policy in another office are substantially these—(I.) That the sum receivable in the event of death, including additions from Profits, shall be larger in proportion to the premiums payable in the one office than in the other. (2.) That the sum which may be withdrawn during life as "Surrender Value" in the event of the Assurance having to be discontinued, shall be larger for the premiums payable in the one office than in the other. (3.) That the Security afforded for the fulfilment of all engagements is better in the one office than in the other.

AN ENLARGED EDITION OF THE PROSPECTUS

Has been prepared with much care, containing full information on every point of the Society's position and affairs. The prospectus will be sent free of charge on application to the Head Office or any of the Society's agents.

SAMUEL RALEIGH, Manager, J. J. P. ANDERSON, Secretary.

LONDON : 4. ROYA L. EXCHANGE BUILDINGS

BRYANT & MAY'S



Patent Special Safety Matches.

IGNITE ONLY ON THE BOX.



MORE CLEANLY,
MORE BRILLIANT,
POLISHES more QUICKLY,
AND CHEAPER,

First, because more is given for the money; secondly, because it is less wasteful; and lastly, because a little goes further than any other kind.

Sold by Oilmen, Italian Warehousemen, Grocers, and Ironmongers. RECKITT & SONS, LONDON BRIDGE, E.C.; AND HULL.

NEW MEDICAL GUIDE FOR GRATUITOUS CIRCULATION.

HENRY SMITH, M.D., of the University of Jena, &c., who has devoted fifteen years to the study and treatment of Nervous Debility, Loss of Memory, Dimness of Sight, Lassitude, and Indigestion, has published a FREE EDITION of his valuable work, THE NEW MEDICAL GUIDE (120 pages), containing his highly successful mode of treatment, with necessary instructions, by which sufferers may obtain a cure. The Book will be sent post free, in an envelope, to any address, on receipt of a directed envelope and two stamps.

Address, HENRY SMITH, M.D., 8, Burton Crescent, Tavistock Square, London, W.C.

HARPER TWELVETREES'

GLYCERINE SOAP POWDER

Is the most popular invention of modern times, and is the only Washing Powder in the world which has secured universal approbation, and triumphantly won its way into every home. It is a complete Luxury for Washing—is perfectly saponaceous—and possesses remarkable cleansing and nourishing properties. It STRENGTHENS, IMPROVES, and FEEDS the Fabric, and is perfectly harmless to the hands and skin. A WEEK'S WASHING for a small family may be accomplished in a few hours; saving one-half of Soap, two-thirds of time, and three-fourths of labour. A Penny Packet will make a POUND of capital SCOURING SOAP, possessing remarkable saponaceous and detergent qualities.

** Ask for BRIGGS' AUSTRALIAN STARCH where you purchase Harper Twelvetrees' Soap Powder. One Pound is equal to Two Pounds of any other. Sold by

Grocers and Druggists everywhere.

Ask also for Harper Twelvetrees' Indigo Thumb Blue, Laundry Ball Blue, Soluble Powder Blue, and Liquid Indigo Blue; Harper Twelvetrees' Baking and Pastry Powder, Eggs and Butter Powder; Harper Twelvetrees' Government Blacking; and Harper Twelvetrees' Mice and Rat Killer.

Patentee: Harper Twelvetrees, Bromley-by-Bow, Manufacturer of Washing Machines, Wringers, Mangles, and a variety of Domestic Machines, for particulars of which send for Catalogue.

SLACK'S

IS A STRONG COATING OF PURE BILL

MANUFACTURED SOLELY BY RICHA

The fact of Twenty Years' wear is ample proof of its durability, and in the ... show the brassy under-surface so much complained of by many purchasers of 1



	Electro-Plated Fiddle Pattern. £ s. d.	Strong Plated Fiddle Pattern. £ s. d.	Thread Pattern. £ s. d.	King's or 1 with Shel £ s. d.
12 Table Forks	1 10 0	1 18 0 1 10 0	2 8 0	3 0 0
12 Table Spoons	1 10 0	1 18 0	2 8 0	3 0 0
12 Dessert Spoons	$\begin{smallmatrix}1&0&0\\0&12&0\end{smallmatrix}$	$\begin{array}{ccc} 1 & 10 & 0 \\ 0 & 18 & 0 \end{array}$	$\begin{array}{c ccccccccccccccccccccccccccccccccccc$	$\begin{array}{cccccccccccccccccccccccccccccccccccc$

Tea and Coffee Sets from £4 10s. 0d. Side Dishes £6 15s. 0d. the Set, with Moveable Handle as to form Eight Dishes. Fish Carvers and Forks in Cases, 18s. 6d. to £1 10s. 0d.

The Greatest Variety of Cruet Frames in London from 18s. 6d. to AND EVERY ARTICLE FOR THE TABLE AS MADE IN SILVER.

OLD GOODS REPLATED EQUAL TO NEW.

Messrs. Slack have been celebrated Fifty Years for their Superior Manufacture of Table Cutle Per Doz. Per Doz.

> Ivory Table Knives, Balance Handle..... 0 18 0 Ivory Dessert Knives, Balance Handle ... 0 11 0 0 14 0 0 15 Carver and Forkeach 0 4 6 5 6 6

The Best Quality, and Warranted not to come loose in the Hand



Is the Cheapest in London, consistent with quality.

FAMILIES FURNISHING will find it to their advantage to inspect the STOCK and compare PRICES, a few of which can only be quoted in the limits of an advertisement.

Black Fenders, from 3s. 6d. Bronzed Fenders, from 10s. Bright Steel and Ormolu, 65s. Improved Coal Boxes, 4s. 6d.

Drawing-room Fire-Irons, from 10s. | Copper Teakettles, from 6s to 25s. | to 12s. 6d. The New Coal Scoop, from 10s. 6d.

Dish Covers, 18s. set of 6 Queen's Pattern, 28s. set c

with prices of every requisite in Furnishing Ironmongery, gratis post free. No person should Furnish without one.

ders above £2 Carriage Free and Packed without Char

SOMERSET OPPOSITE





FOR USE IN LIBRARY ONLY PERIODICALS



